





THE  
Compleat Office  
OF THE  
Holy Week.

WITH  
NOTES and EXPLICATIONS.

*Translated out of Latin and French.*

Published with Allowance.



L O N D O N :

Printed for Matthew Turner, at the Lamb in  
High-Holborn. 1687.

*ut*

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Complément  
OF THE  
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Printed by William Turner, of the Strand,  
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TO THE  
QUEEN.

MADAM,

**W**ITH all possible  
Respect, and some  
Hopes it will not  
prove absolutely unwelcom, I Humbly  
lay at Your Majesty's Feet a very  
good Book, but a very ill-suited  
Present: For Devout Ink and  
Paper to Your Majesty, whose Life  
is it self a Book of Devotion, is

# The Epistle Dedicatory.

but a Link of Silver to a Chain of Gold. And then a Translation is such a kind of Present to Your Majesty, as a bad Copy to one who has an excellent Original. 'Tis true, you are an absolute Mistress of our Language, as well as Hearts; but you would never Pray in an Unknown Tongue, though there were neither English nor Italian in the World; and Translating is but telling you a Story for News, which you know already, and hear when you please much better told. But since what is useles to Your Majesty, may be beneficial to your Subjects; and a Queen is neither the Greatest, nor the most Glorious of your Titles, I promise my self that your Charity will condescend  
to



# The Epistle Dedicatory.

to make an Alms of your Name and Patronage; and by your countenance to Devotion, allure a People fond of making their Court to you, to make it in the way most pleasing to Your Majesty, straining to follow afar off, and be as Devout as they can, since few can hope to be as Devout as you.

'Tis to be hoped this will be the Courtship in fashion, now the Times are returned in which the Queens of **England** are Saints again; and the Fruit infinitely great, when People find the way to Heaven, is the way to be well at Court, I was Ambitious to make my Court this way, but to my shame, so poor a Courtier, that I was forc'd to borrow a Present, and to make it mine,  
dress'd

# The Epistle Dedicatory.

*dress'd in a new Language, as we alter the property of Plate by a new Fashion. I know I have expos'd my unskilfulness in this Trade to the Eye in all England, which will the soonest discern it. But Your Majesty will have the goodness to reflect, that no Translation can express the beauty and force of the Original; to suffer the Argument to atone for all Faults, and to have some Indulgence for the Passionate Zeal and Profound Respect, with which I shall always be,*

M A D A M,

Your M A J E S T Y ' S

*Most Humble, most Faithful,  
and most Dutiful Subject,*

Walter Kirkham Blount.



THE  
OFFICE  
UPON  
Palm-Sunday.

*Of Holy Water.*

**I**T has been an Ancient Practice in the Church, even among the Primitive Christians, for the Priest before Mass, at Easter, and Whitsontide, to sprinkle the People with Water out of the Font, blest with the Prayers and Exorcisms the Eve of those Holy Days, and there reserved till Holy Oyl was poured therein.

And to the end the Faithful should not esteem this sprinkling a second Baptism, the Church has instituted particular Blessings, and Exorcisms of Water and Salt for each Sunday through the Year, to instruct us, That by this sprinkling she gives us no se-

cond Baptism, but that she applies her Prayers to obtain of God, through the Merits of **JESUS CHRIST**, (if we our selves are not the obstacle) the grace of true repentance for our sins, and a guard from the assaults of the Devil, that so we may preserve our selves in that state of innocence we received by Baptism.

By the Water the Church tells us, she prays to God, and that we are therein to concur with her, to beseech him to purifie our Souls by his Grace, as the Water cleanseth our Bodies. And by the Salt she represents her Prayer to God, wherein we ought also to joyn for obtaining his Grace, to preserve our Souls from spiritual corruption, as Salt preserves the Body from corporal. And as Salt gives an agreeable tast to our Meat, so his Grace renders our actions acceptable to his Majesty, preserving us from falling into those sins wherewith the Devil might otherwise infect us, whereby we may more worthily be assistant at the Holy Sacrifice of the Body and Blood of **CHRIST**, and reap the benefit thereof.

Every Sunday Water and Salt is prepared in the Sacristy, which the Priest blesseth, being vested in his Albe or Surplice, and with a Stoale.

*The Exorcism and Benediction of the Salt.*

○ Our help is in the Name of the Lord.

R. Who made Heaven and Earth.

V. Our Lord be with you,

R. And with thy Spirit.

Whereas, by the Fall of *Adam*, the Devil has usurpt an Empire over creatures, so as to make use of them to the disadvantage of men, he is deprived of them again by the Merits of our Redeemer, who sanctifies them for our benefit.



**I** Exorcise thee, O creature Salt, by the living God, the true God, by the holy God, by that God who commanded thee to be cast into the Water by the Prophet *Elizæus*, to cure its barrenness, that by this Exorcism thou mayest be made beneficial to the Faithful, healthful both to the Bodies and Souls of all that shall use thee, and where ever thou art sprinkled thou mayest chase away all Illusions, Malice, Crafts and Surprises of the Devil, and that all unclean Spirits be cast out of him, who will come to judge the living and the dead, and the World by fire. *Amen.*

### The P R A Y E R.

Let us Pray.

The Priest by signing with the Cross, instructs us that the sanctifying of creatures, and the graces which we receive thereby, are only derived unto us from the merits of the death of Christ. He makes the sign of the Cross twice upon the Salt, to signifie unto us that the Church prays unto God to preserve us from corruption both of Soul and Body.

**A** Lmighty and Everlasting God, we humbly implore thy infinite clemency, that thou wilt vouchsafe out of thy Piety to bless ✠ and sanctifie ✠ this thy creature, Salt, to the end, that all such as make use of it, may be sensible of health in Soul and Body, and that, what shall be either touch'd or sprinkled with it, may be preserved from all uncleanness and assaults of the Devil. Through our Lord, &c.

*The Exorcism and Benediction of the Water.*

The Priest makes the sign of the Cross thrice in this Exorcism, and once in the following Prayer, to teach us, that the Graces we receive by the Merits of Christ's Death, are bestowed upon us by the three Divine Persons, who are one only God.

**I** Exorcise thee, O creature Water, in the Name of God ✠ the Father Almighty, in the Name of Jesus Christ ✠ our Lord his Son, and in the Vertue of the Holy Ghost ✠, That by this Exorcism, thou mayest dissipate all the Assaults of the Enemy, and put the Enemy himself to flight, with all his apostate Angels, by the power of the same our Lord Jesus Christ, who will come to judge the living and the dead, and the World by fire.  
*Amen.*

## The P R A Y E R.

Let us Pray.

**O** God, who for the health of Mankind hast made use of the Element of Water in the greatest Mysteries, hear favourably our humble Prayers, and pour forth thy Blessings upon this Element prepared for several Purifications, to the end that thy Creature, made use of in thy Mysteries, may receive the effect of thy Divine Grace, to drive away Devils, and cure Infirmities, to the end all thy Faithful,



ful, which shall be sprinkled within or without doors, may be thereby preserved from all impurity and evil; and that no pestilential spirit or corruption remain in them, let all snares of our secret Enemy depart thence, and whatever is obnoxious to the health and repose of any that inhabit there, may be expelled by the sprinkling of this Water, that the health implored by the invocation of thy holy Name, may be preserved from all sorts of assaults; Through our Lord, &c.

Then the Priest saying these following words, puts Salt three times into the Water, making the sign of the Cross, to signify that to be purified from sin, (which is figured by the Water) and to persevere in purity, figured by the Salt, we ought to implore the assistance of the Holy Trinity by the Merits of the Cross.

**L** Et this commixtion of Salt and Water be made in the Name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠.  
*Amen.*

*V.* Our Lord be with you.

*R.* And with thy Spirit.

Let us Pray.

**O** God, the Author of invincible Power, King of irresistible Empire, and for ever magnificently triumphant, who dissipatest the strength of the adverse party, who suppressatest the fury of the raging Enemy, and powerfully vanquishest his Malice; We, O Lord, trembling, humbly beseech and pray thee, to

regard favourably this creature, Salt and Water, to enlighten it with thy Grace, and to sanctifie it with the Dew of thy Bounty, that wherever it shall be sprinkled, through the invocation of thy Holy Name, it may chase away all suggestions of the unclean Spirit, that there be no fear of the venomous Serpent, and that the presence of the Holy Spirit will vouchsafe every where to accompany us, imploring thy Mercy. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost one God World without end. *Amen.*

The Benediction being ended, the Priest who is to celebrate Mass, putting on his Coap again, kneeling at the foot of the Altar, accompanied with his Ministers, and sprinkling it thrice with Holy Water, he sprinkles himself, and arising besprinkles them, intoning these first words of the Antiphon, taken out of the 50 Psalm, *Thou shalt sprinkle me, and then the Quire sings the rest, O Lord, with Hyssop, and I shall be cleansed, thou shalt wash me, and I shall be made whiter than snow.*

He sprinkles the Clergy and People, saying with a low voice the 50 Psalm, begging of the Holy Trinity by this penitential Psalm, both that he may worthily celebrate this adorable Sacrifice, and that others of the Faithful may participate thereof, as they were purified first in Baptism, by Water and the Holy Ghost, and now, that he will please to grant them a second time repentance in tears, and acknowledgment of their sins, that preserving them from all temptations of the Devil, they may be acceptable to the Divine Majesty, and freed from the corruption of sin, as Water cleanseth the body, and as Salt gives a savory tast to meat and preserves it from corruption.

**H**Ave mercy on me, O God, according to thy great mercy.

And according to the multitude of thy commiserations blot out my iniquities.

Wash



Wash me more amply from my iniquity,  
and cleanse me from my sin.

Because I do know my iniquity, and my sin  
is before me always.

To thee only have I sinned, and have  
done evil before thee, that thou mayest  
be justified in thy words, and when thou art  
judged.

For behold I was conceived in iniquities, and  
my mother conceived me in sins.

For behold thou hast loved truth, the un-  
certain, and hidden things of thy wisdom thou  
hast made manifest to me.

Thou shalt sprinkle me with Hyssop, and I  
shall be cleansed: thou shalt wash me, and I  
shall be made whiter than snow.

To my hearing thou shalt give joy and  
gladness; and the bones humbled shall re-  
joyce.

Turn away thy face from my sins, and wipe  
away all my iniquities.

Create a clean heart in me, O God, and  
renew a right spirit in my bowels.

Cast me not away from thy face, and thy  
holy spirit take not from me.

Render unto me the joy of thy salva-  
tion, and confirm me with thy principal  
spirit.

I will teach the unjust thy ways, and the  
impious shall be converted unto thee.

Deliver me from Blood, O God the God of

my salvation, and my tongue shall exalt thy justice.

Lord, thou wilt open my lips, and my mouth shall shew forth thy praise.

Because if thou wouldest have had sacrifice, I had verily given it, with holocausts thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept Sacrifice of Justice, Oblations, and Holocausts, then shall they lay calves upon thine altar.

*Gloria Patri & Filio, &c.* is not used, because during these days the Church represents unto us the Indignities and Affronts offered by the *Jews* to our blessed Saviour.

After this Antiphon, *Thou shalt sprinkle me, &c.* is repeated, the Priest having sprinkled the Holy Water, returns to the foot of the Altar, where standing upright, and there joyning his hands, he beseeches God, that the Angel of his Great Council, our Saviour **JESUS CHRIST**, who is ready to descend from Heaven, by the consecration of these Divine Mysteries, will assist with his saving Grace all those that are in the Church, that they being purified, may worthily present themselves before his Majesty.

Let us Pray.

*V.* Shew us, O Lord, Mercy.

*R.* And give us thy Salvation.

*V.* O Lord, hear my Prayer.

*R.* And let my cry come unto thee.

*V.* Our



*V.* Our Lord be with you.  
*R.* And with thy Spirit.

Let us Pray.

**O** Holy Lord, Omnipotent Father, Eternal God, graciously hear us, and vouchsafe to send thy Holy Angel from Heaven, to keep, protect, cherish, visit and defend all that dwell in this habitation. Through Christ our Lord, &c. *Amen.*

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T H E

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THE  
BENEDICTION  
OF THE  
PALMS.

*After sprinkling Holy Water in the usual manner, the Priest, accompanied with his Ministers in their Ornaments, goes to bless the Palms.*

This Ceremony is very ancient, for it is not only in the *Roman* Institute, and in the Book of the Divine Offices, which *Alcuinus* composed in the Ninth Age, and in *St. Adelmus* his Treatise of Virginity in the Eighth Age, but also *St. Maximus*, Bishop of *Turin*, in the Fifth Age, preaching upon this Subject, which you may read in *St. Ambros*, tells us, it was an ancient custom in the Church, to teach us, that it was in memory of *Christ's* triumphant entry into *Jerusalem*, which was a figure of his glorious Ascension to Heaven, having vanquished the Devil, and therefore the Church begins this Ceremony with the Canticle which the *Hebrew* Children sung on this day in honour of our Saviour, where we are to observe, that the Priest reads it with a low Voice, without making the sign of the Cross, to mind us, that this Action preceded the Passion of our Lord *Jesus Christ*.

**H**osanna to the Son of *David*, (or *save us, we beseech thee, O Son of David*) blessed is he who comes in the Name of our Lord, O King of *Israel*, *Hosanna* in the highest.

*Vr. Our*



# The Benediction of the Palms. II

V. Our Lord be with you.

R. And with thy Spirit.

## Let us Pray.

The Faithful considering how God had opened the mouths of the *Hebrew* Children to sing a Canticle of Praise to the Honour of his Son, Saviour of the World, and how he had inspired the People of *Jerusalem* to go before him with Olive and Palm branches, as a sign of those Graces he intended us by his Victory and Triumph over the World and the Devil, beseech his Majesty to render us worthy of those Graces and that Salvation, which he hath purchased for us by his victorious Death, to the end we may reap the accomplishment thereof in eternal bliss by the vertue of his Resurrection.

O God, whom it is justice to love, multiply in us the Gifts of thy ineffable Grace, and as through the Death of thy Son thou hast made us hope for what we believe, grant that we may arrive to Eternal Glory, according to our desires, through the resurrection of thy only Son, who liveth and reigneth one God with thee, in unity of the Holy Ghost, for ever and ever. *Amen.*

## The Lesson taken out of the 15th and 16th Chapter of Exodus.

The Church minds us, that as the *Israelites* found refreshment in the desert, under the shade of Palm-trees, and in the Fountain of fresh Waters, they murmured presently after against *Moses* their leader, and, notwithstanding, God was pleased to surmount their ingratitude with his benefits, by showing down *Manna*.

In like manner the *Jews*, who would have found their salvation in the honour which they rendred this day to Jesus Christ, if they had accompanied it with a lively faith, did yet presently after conspire against him, who, nevertheless, was pleased

## 12 *The Benediction of the Palms.*

fed in his bounty to give them his own Body, as Bread from Heaven, for Food to their Souls, which he soon after offered, as a Sacrifice to God his Father, to expiate the sins of men, and heap upon them his Grace.

**I**N those days the Children of *Israel* came into *Elim*, where there were twelve Fountains of Water, and seventy Palm-trees, and they camped beside the Waters. And they set forward from *Elim*, and all the multitude of the Children of *Israel* came into the desert *Sin*, which is between *Elim* and *Sinai*, the fifteenth day of the second Month, after they came forth out of the land of *Egypt*. And all the Assembly of the Children of *Israel* murmured against *Moses* and *Aaron* in the Wilderness; and the Children of *Israel* said to them, Would to God we had died by the hand of our Lord in the land of *Egypt*, when we sate over the Flesh-pots, and did eat Bread our fill? Why have you brought us into this desert, that you may kill all the multitude with famine? And our Lord said to *Moses*, Behold I will rain you Bread from Heaven, let the People go forth and gather that sufficeth for every day, that I may prove them, whether they will walk in my Law, or no. But the sixth day let them provide for to bring in, and let it be double to that they were wont to gather every day. And *Moses* and *Aaron* said to all the Children of *Israel*, At Even you shall know that our Lord hath brought you forth out of the land of *Egypt*; and in the Morning you shall see the glory of our Lord. The

## The Benediction of the Palms. 13

The following Responsory is sung instead of the Gradual taken out of the Eleventh Chapter of St. John.

**T**He chief Priests therefore and Pharisees gathered a Council, and said, What do we, for this Man doth many signs? If we let him alone so, all will believe in him, and the Romans will come and take away our Place and Nation.

*Vr.* But one of them, named *Caiphas*, being the high Priest of that year, said to them, It is expedient for us, that one man die for the people, and the whole Nation perish not. Therefore from that day they devised to kill him, saying, And the *Romans*, &c.

*Another Responsory taken out of the second Chapter of St. Matthew.*

**J**esus prayed unto his Father on Mount *Olivet*; My Father, if it be possible, let this Chalice pass from me. The spirit indeed is prompt, but the flesh weak; thy will be done.

Watch ye and pray, that ye enter not temptation. The spirit indeed is, &c.

In the mean time the Deacon carries the Book of Gospels to the Altar, to testify that it contains the Word of God, and presents Incense to the Priest to bless, saying,

Reverend Father, bless this Incense.

The



# 14 *The Benediction of the Palms.*

The Priest takes the Incense, and, putting into the Thurible, blesseth it, saying, by this Benediction, that the Sacrifice of the Mass is offered to God alone, humbly beseeching his Grace, that his Prayers may ascend, as this Incense, towards him.

Be thou bless'd by him, to whose honour thou shalt be burnt.

Then the Deacon upon his knees, at the foot of the Altar, prepares himself to receive commission from the Priest to publish the Gospel by this Prayer.

Cleanse, O Almighty God, my heart, and lips, who didst purifie with a fiery coal the lips of the Prophet *Isaiab*, and vouchsafe so to purifie me, for thy mercies sake, that I may worthily declare thy holy Gospel. Through our Lord Jesus Christ, &c. *Amen.*

Then taking the Book from the Altar, he asks the Priest's Blessing.

Reverend Father, bless me.

The Priest blesseth him.

O Lord be in thy heart and lips, that thou mayest worthily publish his Gospel, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Deacon kisseth the Priest's hand, to testifie, that as in the Old Law, a Seraphin did purifie the lips of the Prophet *Isaiab* with a coal of fire, so in the New Law it is Jesus Christ represented by the Priest, who purifies his mouth. He goes to the place appointed for reading the Gospel with the Subdeacon, Thurifer, and two Acolyts, who carry two Tapers lighted before him, to signifie the Joy which the Faithful ought to have for this Great Blessing of the Light of Faith. He turns towards the People, that they may hear the Gospel, the Subdeacon holding the Book before him, to testifie that

that what he reads to the People is only what the Priest ordered him.

Before he reads the Gospel he beseeches God's blessing upon the Assembly, to hear his Word worthily, saying,

Our Lord be with you.

The Assembly reciprocally beseeching God to assist him with his Grace, and that the Deacon saying, *Sequentia sancti Evangelii, &c.* The sequence of the Gospel, &c. makes the sign of the Cross upon his Forehead, his Mouth and Breast, to signify he publishes the Word of God with a good heart, and will not be ashamed to confess it before men, and taking the Thurible, he incenseth the Book thrice in honour of the Blessed Trinity, in whom we are taught to believe by the Gospel.

Whilest the Deacon reads the Gospel with an audible Voice, the Priest stands on the Epistle side, which represents the *Jewish* People, to tell us that Christ preached the Gospel amongst them, and that from *Judea* it should be carried to other Nations; He stands upright uncovered, as do the rest of the People, to teach us, that the Word of God is to be feared with reverence, and to testify our Faith in the Resurrection.

*The sequence of the Holy Gospel according to  
St. Matthew, Chap. 21.*

In this Gospel the Church minds us of Christ's triumphant entry into *Jerusalem*, foretold by the Prophet *Zacharias*, Chap. 9. where we are to observe, that *Eve* and the Synagogue are figured by the She-As. And by the Ass-Colt, never yet used, the *Gentils* are represented, for before the coming of Christ, none had ever called the *Gentils* to the true Faith. The Village where these creatures were tied, is a figure of the servitude of this World, and the command which Christ gave to his Disciples; to untye them, is a presentation of that power which God hath given his Ministers to absolve men from their sins.

AT that time when Jesus drew nigh to *Jerusalem*, and was come to *Bethphage*, at the foot of *Mount Olivet*, then he sent two  
of

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of his Disciples, saying to them, Go ye into the Town that is against you, and immediately you shall find an Ass tied, and a Colt with her, loose them, and bring them to me: and if any man shall say ought unto you, say ye, that our Lord hath need of them; and forthwith he will let them go. And this was done that it might be fulfilled which was spoken by the Prophet saying, Say ye to the Daughter of *Sion*, Behold thy King cometh to thee, meek, and sitting upon an Ass, and a Colt, the Foal of her that is used to the Yoke. And the Disciples going, did as Jesus commanded them; And they brought the Ass and the Colt, and laid their Garments upon them, and made him to sit thereon; and a very great multitude spread their Garments in the way: and others did cut their Boughs from the Trees, and strewed them in the way; and the multitudes that went before, and that followed, cried, saying, *Hosanna* to the Son of *David*; Blessed is he that cometh in the Name of our Lord. *Hosanna* in the highest.

After the Deacon hath read the Gospel, he presents the Book to the Priest to kiss, to signify thereby the Union and Charity which the Faithful ought to have in the observance of God, that so they may obtain pardon for their sins, and thereupon he says.

May our Sins be forgiven by the vertue of the Holy Gospel.



The Deacon incenseth the Priest thrice, thereby expressing our honour to Christ, who hath freed us from our sins by our faith in the Gospel, acknowledging him to be God and the Second Person of the Trinity.

Then the Palms are blest, by which Ceremony the Church, commemorating Christ's triumph, applies her Prayers for us, to obtain of God, through the Merits of this Divine Saviour, (unless we render our selves incapable) the grace to reap the fruit of that Victory, which he has obtained over the World and the Devil.

Our Lord be with you  
*R.* And with thy Spirit.

Let us Pray.

**O** God increase the Faith of those that hope in thee, and clemently hear the Prayers of thy Supplicants : Let thy manifold Mercies come upon us: bless these Boughs of Palms, or Olives, and, as in the figure of the Church, thou didst multiply *Noah* going forth of the Ark, and *Moses* going out of *Egypt* with the Children of *Israel*, so grant that we, carrying these Branches of Palm and Olive, may, with the Fruits of our Good Works, appear before Jesus Christ, and, by his Merits, enjoy the Delights of Eternal Happiness, who, one God, liveth and reigneth with thee, in the Unity of the Holy Ghost, for ever and ever. Amen.

*The PREFACE.*

The Priest prepares the Faithful, minding them to lift up their hearts to God, to disengage their affections from worldly creatures, to acknowledge the excess of the divine benefits.

C

V. Our

Our Lord be with you.  
 And with thy Spirit.  
 Lift up your hearts.

*R.* We raise them up to our Lord.

Then the Priest admonisheth the Faithful to reflect, that 'tis God who puts their hearts into that state, and therefore that they give him publick thanks.

Let us give thanks to our Lord God.

The Faithful answer, that it is just and reasonable, and according do concur, in publick, with the Priest giving thanks, and so, in particular, each man, by his particular private resentments, accompanies the Priest, saying,

It is Just, and becoming our Duty.

The Church, representing unto us the Obedience which all created nature oweth unto God, the Zeal wherewith the Saints, and particularly the Martyrs, have offered themselves to his Majesty, as a Holocaust, for the faith of Jesus Christ his Son, the Homage which the Angels render him in Heaven, and the Canticle of Praise, which the Children sung, in honour of our Saviour, when he made his triumphant entry into *Jerusalem*, exhorts us, in imitation of them, to give God thanks for so many benefits received of his bounty, through the Merits of his Son, acknowledging, that, in duty, we are bound to endeavour the Zeal of Martyrs, the Purity of Angels, and Innocence of Children.

**I**T is truly meet and just, right and necessary, that we always, and in all places, give thanks to thee, Holy Lord, Omnipotent Father, and Eternal God, who art glorified in the Council of thy Saints. For thy Creatures  
 serve

serve thee, acknowledging thee their sole Author and God, and all thy handy-works joyntly praise, and thy holy ones bless thee, freely confessing the Sacred Name of thy Son, before the Kings and Princes of this World. The Angels Archangels, Thrones, and Dominations, observe thee with a Profound Reverence, and, with the whole Celestial Host, sing a Hymn of thy Glory for ever, saying, Holy, Holy, Holy is the Lord God of Hosts, the Heavens and Earth are filled with thy Glory, *Hosanna* in the Highest. Blessed is he that comes in the Name of our Lord, *Hosanna* in the Highest.

*V.* Our Lord be with you.

*R.* And with thy Spirit.

Let us Pray.

The Faithful giving God thanks, that, besides the interior and exterior Graces wherewith he prevents and assists us, and besides what he confers by his Sacraments upon us, he yet further fortifies us by the Vertue of Sacred Things they joyn in Prayers with the Church, which are applied unto them by this Benediction, to the end they may obtain particular Benefits from God, for the good both of Soul and Body.

**W**E beseech thee, O Lord, Holy Father, Almighty and Everlasting God, to bless and sanctifie this Olive, thy creature, which thou hast commanded to spring from Wood, and which the Dove brought in his mouth, returning to the Ark, that whoever shall take of it, may receive protection both for Soul and Body,



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Body, thou, O Lord, making it a Remedy for Health, and a Sacrament of thy Grace. Through our Lord, &c. Amen.

Let us Pray.

The Faithful considering, that those blest Palms represent our Union with Christ, being delivered from the Tyranny of the Devil, and the intercession of the Church, which is applied unto us by this Blessing, joyn in Prayer with the Church, and beg God's protection.

**O** God, who gatherest together such things as are disperst, and preservest what is so gathered together, who didst bless the People going forth with Boughs to meet Jesus, bless also these Palms and Olive-branches, which thy People take in honour of thy Name, that where-ever they shall be brought, the Inhabitants may be sensible of thy Blessing, and freed from all Adversity, and thy Right-hand protect those whom Jesus Christ thy Son our Lord redeemed. Who liveth and reigneth with thee, in the Unity of the Holy Ghost, for ever and ever. Amen.

Let us Pray.

As, by the sin of *Adam*, the Devil hath usurpt an empire over creatures, which he makes use of, to the prejudice of men, so is he deprived thereof, through the Merits of Jesus Christ, who sanctifies them for our benefit. And therefore the Faithful, considering, that by these Branches, which the Church blesseth and distributeth this day, she represents the Victory which Christ gained over the Devil, and our Divine Redeemer's triumph in his glorious Resurrection, beseech God to make them able to vanquish the Devil, and overcome all  
Obstacles

Obstacles of their Salvation, through the Merits and Grace of our Redeemer, with whom we are incorporated, so that at last we may partake of his glory.

**O** God, who through the wonderful order of thy Providence, art pleased to make use of insensible creatures to instruct us in the way of our salvation; Grant, we beseech thee, that the devout hearts of thy Faithful, may healthfully understand what is mystically designed in the action of this day; in which the multitude of *Jews*, being illustrated with a heavenly light, went to meet our Redeemer with Boughs of Palms and Olives, which they cast under his feet. The Palm-branches put us in mind of the Victory he gained over the Prince of Death, and the Olive-boughs do in a sort proclaim, that the Spiritual Unction is come to us. For all that blessed Company understood that Ceremony to signify, that our Redeemer, taking compassion of man's misery, was to encounter the Prince of Death for the Life of the World, and that he was to triumph by dying. Therefore he, fulfilling the Will of God, performed all those things, that we might thereby arrive to the knowledge of his Triumphs, and unctuous plenitude of Mercy. We also firmly believe, Lord, Holy Father, Omnipotent and Eternal God, that all hath been fulfilled, that was signified. And therefore most humbly beseech thee; through the same, our Lord Jesus Christ, that, in and by him, we,

## 22 *The Benediction of the Palms.*

whom thou hast vouchsafed to become his members, having obtained the victory over Death, may also partake in his glorious Resurrection. Who liveth and reigneth, &c.

Let us Pray.

The Faithful beseech God, that these hallowed Boughs, representing the Happy Reconciliation obtained for us, by Jesus Christ with his Divine Majesty, may induce them to dispose themselves as worthily to receive the wholesome effects.

**O** God, who, by an Olive-branch, didst command a Dove to publish Peace to the Earth, vouchsafe, we beseech thee, to sanctifie, with thy Celestial Benediction, the salvation of all. Through Christ our Lord, &c.

Let us Pray.

The Faithful, considering, that by these Palm-boughs, the Church represents the conquest we ought to endeavour to obtain over the Devil, and by the Olive-branches, the Works of Charity we are obliged to practice, demand of God his Grace to accomplish what the Church teaches by this Ceremony.

**B**less, we beseech thee, O Lord, these Boughs of Palms or Olives, and grant that thy People may testifie the zeal of their Piety, by a pious performance of what this day they outwardly profess, and triumphing over their Enemies, may apply themselves zealously to the Works of Mercy. Through our Lord, &c.



Then the Priest sprinkles the Boughs with Holy Water, to teach us, that we ought to purifie our selves in receiving a blessing from God, and to practice what the Church designs by these Boughs.

*Thou shalt sprinkle me with Hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.*

The Priest then incenseth the Boughs, to instruct us, that all the Blessing comes from God, and that we ought to beg, that our Prayers may ascend as Incense towards him.

### The P R A Y E R.

*Whereby we ask God's Grace to prepare our Ways to our Saviour by a lively Faith and good Works.*

*V.* Our Lord be with you.

*R.* And with thy Spirit.

Let us pray.

**O** God, who, for our salvation, didst send into this World thy only begotten Son, that he, humbling himself for us, might regain us unto thee, before whom, at his entry into *Jerusalem*, that the Scriptures might be fulfilled, a multitude of People spread their Garments, with a pious zeal, and cast Palms in the way. Grant, we beseech thee, that we may so prepare the way of Faith to him, that the stone of offence and rock of scandal being removed, our good works may flourish, as the branches of a beautiful tree, and therein imitate him. Who, with thee, liveth and reigneth, &c.

## 24 *The Benediction of the Palms.*

The Priest gives Palms to the Clergy and People, whilst the Quire sing the following Antiphons and Canticle, sung by the Children at Christ's triumphant entry into *Jerusalem*.

### ANTIPHON.

**T**HE *Hebrew* Children spread their Garments in the way, and cryed out, saying, *Hosanna*, to the Son of *David*. Blessed is he who comes in the Name of our Lord.

### ANOTHER.

**T**HE *Hebrew* Children spread their Garments in the way, and cryed out, saying, *Hosanna*, to the Son of *David*. Blessed is he who comes in the Name of our Lord.

The Antiphons are repeated till all the Palms are distributed, then the Priest, in the name of the Faithful, beseeches God for his grace, that in this Commemoration of his Son **JESUS CHRIST'S** triumphant entry into *Jerusalem*, they may arrive to the Innocence and Piety of those who pay him all due honour.

*V.* Our Lord be with you.

*R.* And with thy Spirit.

Let us Pray.

**A** Almighty Everlasting God, who wast pleased, that our Lord Jesus Christ should sit upon an Asses Colt, and directedst the multitude to spread their Garments and Boughs in the way, singing *Hosanna* in his honour:

*The Proceſſion of the Palms.* 25

nour : Grant us the grace to imitate their Innocence, and to partake of their Merit. Through the ſame, our Lord; &c.

*Then they go in Proceſſion, to repreſent JESUS CHRIST'S triumphant entry into Jeruſalem, and the Prieſt ſays,*

Let us go on in peace.

*The Quire answers,*

In the Name of Chriſt. Amen.

*The Antiphon taken out of the 21ſt Chapter of St. Matthew.*

**W**HEN Jeſus drew nigh unto Jeruſalem, he ſent two of his Diſciples, ſaying, Go ye into the Town that is againſt you, and immediately you ſhall find an Aſs tied, and a Colt with her; looſe them, and bring them to me: and if any man ſhall ſay ought unto you, ſay ye, that our Lord hath need of them. And they brought the Aſs and the Colt, and laid their Garments upon them, and made him to ſit thereon. Others ſpread their Garments in the way: others cut Boughs from the Trees, and ſtrewed them in the way, and thoſe that followed cryed *Hofanna*; bleſſed is he who cometh in the Name of our Lord, and bleſſed be the Kingdom of *David* our Father; *Hofanna* in the higheſt: O Son of *David*, have mercy on us.

*Another*



*Another ANTIPHON.*

**T**HE People hearing that Jesus was coming to *Jerusalem*, they took Palm-branches, and went forth to meet him, the Children crying aloud, This is he who comes to save his People. This is our Salvation and Redemption of *Israel*. How great is he whom the Thrones and Dominations meet? Fear not, Daughter of *Sion*; behold, thy King comes unto thee, sitting upon an Ass-Colt, as it is written, Hail King, Maker of the World, who art come to redeem us.

*A N O T H E R.*

**S**IX Days before the Solemn Pasch, our Lord coming to *Jerusalem*, the Children went forth to meet him, carrying Boughs of Palms, and crying with a loud voice, *Hosanna* in the highest: Blessed art thou that comest in the multitude of thy Mercies, *Hosanna* in the highest.

*A N O T H E R.*

**T**HE Multitude went with Flowers and Palms to meet the Redeemer, and render him triumphant and victorious, due honour. The *Gentils* publish the greatness of the Son

*The Proceſſion of the Palms.* 27

Son of God, their voices thundring through the clouds, the praife of Chriſt. *Hofanna* in the higheſt.

*A N O T H E R.*

**G**Rant that we may be found faithful with the Angels and Children, ſinging to the triumpher over death. *Hofanna* in the higheſt.

*A N O T H E R.*

**A** Great Multitude aſſembled to the Feſtival, cryed out to our Lord, ſaying, Bleſſed is he that cometh in the Name of our Lord. *Hofanna* in the higheſt.

The Proceſſion being come to the Church-Porch, the following Hymn is ſung in memory of Jeſus Chriſt's triumphant entry into *Jeruſalem*.

**G**lory to thee, *Eternal King,*  
On this great triumphant day;  
Lo we a loud *Hofanna* ſing,  
And with our Garments ſtrew the way.  
Thou art the King of *Israel,*  
Sprung from the *Royal David's ſtem;*  
Thou cam'ſt from *Heaven with us to dwell,*  
Thy *Captive-Subjects* to redeem.  
Glory to thee, &c.

*The holy Quires of Angels bow,  
And in their Hymns thy Praise proclaim,  
While we, and all our world below,  
Kneel and adore the same blest Name.*

Glory to thee, &c.

*Thy Sion once with holy Palms  
Thee, their Messias, went to meet :  
Behold, we now, with Prayers and Psalms,  
Prostrate our glad hearts at thy feet.*

Glory to thee, &c.

*They by their Songs prepar'd the way  
Up to thy humble Throne the Cross,  
While we a happier Ditty pray,  
And in thy Victory rejoyce.*

Glory to thee, &c.

*Great King, of sweetest clemency,  
Whom all sincere endeavours please,  
As they accepted were, may we  
Thy Favour gain, thy Wrath appease.*

Glory to thee, &c.

Then the Priest, with the foot of the Cross, knocks at the Church-door, which is shut, to signify, that Jesus Christ, through the merit of his Passion, hath opened Heaven for us, which before was shut, upon the account of our first Parents transgression.

And to express the sentiments of Joy and Admiration which the Angels had at our Saviour's entry into Heaven, represented in the 23<sup>d</sup> Psalm, the Church uses the same words with the Royal Prophet.



**L**ift up your Gates, ye Princes, and be ye lifted up, O Eternal Gates, and the King of glory ſhall enter in.

Thoſe who are within the Church, representing the Angels; anſwer,

Who is this King of glory ?

To whom, the Prieſt knocking again, replies,

'Tis our ſtrong and mighty Lord ; 'tis our Lord mighty in Battel : Lift up your Gates, ye Princes, and be you lifted up, O Eternal Gates, and the King of glory ſhall enter in.

Thoſe within the Church replies again,

Who is this King of glory ?

The Prieſt, knocking again, ſays,

The Lord of Powers, he is the King of Glory, lift up your Gates, &c.

Whereupon thoſe within the Church, representing the Angel, open the doors, ſaying,

Who is this King of glory ?

And the Proceſſion goes into the Church, ſinging the following Antiphon, to ſignifie, that Chriſt's ſolemn entry into *Jeruſalem*, was a figure of his triumphant entry into Heaven.

**O**ur Lord entering into the Holy City, the *Hebrew* Children, foretelling the Reſurrection unto Life, with Olive-boughs cryed out, *Hofanna* in the higheſt. When the People heard that Chriſt was coming into *Jeruſalem*, they went to meet him with Palms.

T H E  
M A S S  
F O R  
Palm = Sunday.

The Priest coming to the foot of the Altar, kneels, and, bowing, makes the sign of the Cross, saying, *Introibo ad altare Dei, &c.* Psal. 42. he acknowledgeth, with humble respect, in the name of the Faithful, the Grace received of God, through the Merits of Christ's Passion, whereof the Sacrifice of the Mass is a representation, and, by the assistance of the Holy Ghost, spiritually to regenerate them, and establish them in the Rights of their Heavenly Inheritance, which they had forfeited by Sin. He seems to be renewed in spirit, and in that takes confidence to approach the Altar, which in as much as it stands Eastward, according to the ancient Order of the Church, is a figure of Paradise, where God had placed *Adam* in the state of his Innocency.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

**I** Will enter unto the Altar of God.

## The Mass for Palm-Sunday. 31

The Church using the Psalm *Judica me Deus, &c.* in their Names who have received Baptism, and preserved themselves in the state of Grace thereby received, in testimony of the joy they apprehend in that they are become Children of God, forbears it now, in the beginning of Mass, till Holy Saturday, this being a time of Sorrow, representing the Sufferings of Christ, her Spouse and Head.

Our help is in the Name of our Lord.

R. Who made Heaven and Earth.

Then the Priest confesses himself unworthy of so great a Benefit, as well through Original, as his Actual Sin, and therefore admonisheth the Faithful, on whose behalf he prays, to joyn with him in repentance, and acknowledge their own unworthiness before God.

I Confess unto Almighty God, to the blessed Virgin *S. Mary*, to the blessed *S. Michael* the Arch-angel, to the blessed *S. John Baptist*, to the Holy Apostles, *Peter* and *Paul*, to all the Saints, and you my Brethren, that I have very much sinned, in Thought, Word, and Deed, through my Fault, through my Fault, through my most grievous Fault. Therefore I beseech the blessed Virgin *S. Mary*, the blessed *S. Michael* the Arch-angel, the blessed *S. John Baptist*, the Holy Apostles, *Peter* and *Paul*, all the Saints, and you my Brethren, to Pray to God for me.

R. Almighty God have mercy upon thee, and forgive thy sins, and bring thee to life everlasting. P. Amen.



**I** Confess unto Almighty God, to the blessed Virgin *S. Mary*, to the blessed *S. Michael* the Arch-angel, to *S. John Baptist*, to the Apostles, *Peter* and *Paul*, to all the Saints, and to thee my Father, that I have very much sinned, in Thought; Word, and Deed, through my Fault, through my Fault, through my most grievous Fault. Therefore I beseech thee blessed Virgin *S. Mary*, the blessed *S. Michael* the Arch-angel, the blessed *S. John Baptist*, *Peter* and *Paul*, all the Saints, and thee my Father, to Pray to God for me.

**P.** **A**lmighty God have mercy on you, forgive you your sins, and bring you to life everlasting. *R.* Amen.

**P.** **A**lmighty and merciful Lord, grant us pardon, absolution, and remission of all our sins. Amen.

This Confession being made, the Priest and the Faithful encourage each other in the acknowledgement of God's mercy.

**P.** Thou being turned shalt quicken us  
**O** Lord.

*R.* And thy people shall rejoyce in thee.

*P.* Shew us, O Lord, thy Mercy.

*R.* And give us thy Salvation.

*P.* O Lord, hear my Prayer.

*R.* And let my cry come unto thee.

*The Mass for Palm-Sunday.* 33

*P.* Our Lord be with you.

*R.* And with thy Spirit.

In this confidence the Priest ascends unto the Altar, and says,

**T**AKE away, O Lord, our Iniquities, that so with a pure heart we may enter into the Holy of Holies. Through Christ our Lord. Amen.

The Priest, being at the Altar, kisseth it, in testimony of reconciliation with Christ and the Church triumphant, for the Altar represents Christ crucified, and the Reliques upon the Altar, the Saints of the Church triumphant, incorporated with Christ, and says,

**W**E pray thee, O Lord, through the Merits of thy Saints, whose Reliques are here, and of all Saints, that thou wilt please to pardon all my sins. Amen.

After this preparation the Priest begins the *Introit* of the Mass.

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D T H E

T H E  
M A S S

F O R

**Palm = Sunday.**

*The station in the Church of S. John Lateran.*

As in the Old Law it was the custome to bring the Paschal Lamb into *Jerusalem*, four days before the Feast, so Jesus Christ, of whom the Paschal Lamb was a figure, was pleased to come into *Jerusalem* four days before the celebration of the Festival: And therefore the Church, representing this Mystery, makes to day the station at *Rome*, in the Church consecrated to God, in honour of *S. John Baptist*, because he declared unto us, that our Saviour was the Lamb of God, which takes away the sins of the World.

*The Introit, taken out of the 21<sup>st</sup> Psalm.*

As this Day's Solemnity is a figure of the Victory which Christ gained over the World and the Devil, by his Passion and Triumphant Resurrection, the Church represents those Mysteries in the Introit of this Mass, to teach us, that the Resurrection of Christ, in as much as it relates to his flesh, was not delayed as that of other men, but that he was exempted from corruption in the grave, triumphing over death and the fury of his persecutors, whom the Scriptures compare to Lions, in respect of their



## The Mass for Palm-Sunday. 35

their cruelty, to Dogs, for their fury, and to Unicorns, for their pride. For every proud and ambitious spirit would command all others, as much as in him lies. The wicked *Jews* thought they had done a grand work, in that they were able to kill his Body, yet had they not power to hurt his Soul; they were able to take away a Mortal Life, but could not prejudice his Eternal Life, which is the onely and true Life: and though, as the Son of God, he were worthy to be heard, without Tears or Complaints, yet, to teach us our Duty, by his example, he would offer to God his Father most fervent Prayers, with Tears and Crys, beseeching him not to leave him dead in his grave. The Dignity of his Condition, the Reverence which he bore his Father, whose Honour he repaired by his Death, the incomparable Love wherewith his Father cherished him, easily prevail for a concession of so just a Request.

**O** Lord, prolong not thy help from me; look towards my defence. Save me out of the Lions mouth, and my humility from horns of Unicorns.

### PSALM XXI.

The Church represents unto us the Humility and Obedience wherewith Christ, by a transport worthy his love, would perfectly fulfil his Father's Will, intimating unto us, that the sins of men, which he took upon him, did require, that he should be abandoned by his Father to all imaginable pains, whereby to make rigorous satisfaction to his Justice; yet that these words, *My God, my God, why hast thou forsaken me?* he speaks not in his own person, but as in the unhappy infirmity of our flesh, which he hath taken upon him, and on the behalf of the members of his mystical body, whose Groans and Prayers to his Father, and himself, he foresaw, through a propension of humane nature, desirous to be freed from Suffering and Death: for who can believe our Saviour should desire to avoid Death and Sufferings, since he came into the World to that end? Or who can imagine he spake in such sort, as if that which happened, had been against his will, who had power to give up his Soul to God, and take it again, though no man had power to bereave him of it? These words

D 2

then

## 36 *The Mass for Palm-Sunday.*

then, of this 21st *Psalm*, are a figure of such Prayers as shall be address'd to God, by men in their afflictions, begging to be freed of them.

**G**od my God, have respect unto me, why hast thou forsaken me? far from my salvation are words of my sins.

O Lord, prolong not thy help from me, &c.

*Gloria Patri, &c.* is not now said, because it is a publick Confession of Faith, which the Church omits at this time, when she represents the extreme impiety and infidelity of the *Jews*; And *Gloria in excelsis* is for the same reason forborn.

The Priest, in the name of the Faithful, acknowledges the need we all have of the Grace of our Redeemer, and repeats thrice the following words, address'd to each Person of the Holy Trinity, to express the great necessity we have of his assistance.

Lord, have mercy on us.

R. Lord, have mercy on us.

Lord, have mercy on us.

R. Christ, have mercy on us.

Christ, have mercy on us.

R. Christ, have mercy on us.

Lord, have mercy on us.

R. Lord, have mercy on us.

Lord, have mercy on us.

The Priest turns towards the Faithful, and beseeches God, that he will be pleas'd to make them worthy of his presence and mercy.

V. Our Lord be with you.

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The Faithful, joyning Prayer with the Priest, beg the like grace for him.

R. And with thy Spirit.

*The Collect.*

The Faithful beg of God Grace, to imitate the Humility, Obedience and Patience of Jesus Christ in all his Sufferings in this life, that so they may partake with him in glory of his Resurrection.

**A**llmighty, Everlasting God, who hast caused our Saviour to take flesh, and to be crucified for Mankind, as an example of Humility to be imitated; Grant propitiously, that we may deserve to have both the Instruction of his Patience, and Fellowship of his Resurrection. Through the same our Lord, &c.

*The Lesson out of the Epistle of St. Paul the Apostle to the Philippians, Chap. 2.*

The Church represents the Cross unto us as the Ladder by which the Son of God descended from Heaven to the lowest degree of abatement on Earth, and by which he ascended to the highest pitch of Glory; and the Church teaches us, by the example of Jesus Christ, that we ought to be in the same disposition, both in regard of him and of all man, which he had in the work of our Redemption; that is, that we are to be ready and prepared, to divest our selves of Honour, Life and Goods, for the love of Him and our Neighbours, that as Christ was elevated above all Powers of Heaven, Earth and Hell, we may hope and expect a proportionable recompence after our humiliation.



**B**rethren, for this think in your selves, which also in Christ Jesus, who, when he was in the form of God, thought it not robbery, himself to be equal to God: but he exinanited himself, taking the form of a servant, made into the similitude of men, and in shape found as man; he humbled himself, made obedient unto death, even the death of the Cross. For the which God also hath exalted him, and hath given him a Name which is above all Names; That in the Name of Jesus every knee bow of the celestials, terrestrials, and infernals; and every tongue confess, that our Lord Jesus Christ is in the glory of God the Father.

*The GRADUAL, taken out of 71<sup>st</sup> Psalm.*

The Gradual is a Song wherein the Faithful, being instructed by hearing the Epistle read at Mass, raise themselves towards God in their holy desires, as by certain spiritual degrees, and prepare themselves to an attentive hearing of the Gospel and to profit by its Instructions. Thus by the Gradual in the Mass, the Faithful being taught by the Epistle preceding, that by Afflictions and Sufferings in this Life they must gain Heaven according to our blessed Saviour's example, they prepare themselves, by raising their spirits, to comprehend the Passion of our Saviour, and to meditate, that, since the Grace of the New Testament appertains to Life Everlasting, and not to this temporary one, Christ, as man, being to declare it to the World, ought not to draw a recommendation of it from terrestrial happiness. And hence came his Humiliations incomprehensible, hence his Passion, his Sufferings, his Scourgings wherewith he was so inhumanely torn, the Spitings by which his Divine Face was so outrageously abused, with all the other Injuries and Affronts he suffered: 'Twas, in  
fine,

## The Mass for Palm-Sunday. 39

fine, this brought him to the Cross; this covered, with Wounds, his Sacred Body, and at last delivered him to Death.

All those Marvels teach the Faithful, what their Piety ought to hope, and what recompence to beg of him whose children they are, to the end they deceive not their selves in proposing terrestrial happiness as a reward for their Service to God. And certainly 'tis a signal providence of Grace and Bounty, that God gives worldly happiness to the wicked, to the end, that good men may not place their content in the possession of it, whereupon the 72d *Psalms*, whence the Gradual of this Mass is extracted, personates a man, who repents that he had served God out of interest, that not a right heart and expected temporal rewards, and who, seeing the wicked live in abundance and plenty, was so far perplexed, as almost to think that God had no providence of humane affairs; yet, casting aside this sinful fancy, by the authority of Saints, who truly belong to God, he is enforced to penetrate into so profound a secret, which yet he could not discover, with all his labour, until he entred into the Sanctuary of God, and knew their last end, that is, till having received the Holy Ghost, and obtained the conduct of his Grace, he considered the glory prepared by God for his faithful servants, and learnt to desire it; and understood what shall be the torment of the wicked, after these contemptible and fading pleasures which they have enjoyed.

**T**Hou hast held thy right hand, and in thy will thou hast conducted me, and with glory thou hast received me.

*V.* How good is God to *Israel*, to them that are of a right heart: but my feet were almost moved; my feet almost slipped, because I have had zeal upon the wicked, seeing the peace of sinners.

### The TRACT, taken out of the 21st *Psalms*.

This word expresseth it self, the words being pronounced and sung in a low and languishing manner, drawing the voice as groaning and lamenting, whereby to incite us to bewail

our sins, and ask forgiveness of God. Likewise in the Tract of this Mass, the Church represents the reason why we ought to have an extream regret for our sins, since they obliged our Saviour to suffer death, to free and reconcile us by his humility to God his Father, from whom we so unhappily estranged our selves by our pride. Then the Church teaches us our obligation to give God thanks by these following Verses of the 21st *Psalms*, disposing us to hear attentively the Passion of our Saviour, whereof this *Psalms* prophetically makes mention, wherein we ought to observe how our Saviour sometimes speaks in his own, sometimes in the person of his members; that which speaks of sins, only relating to us, that which speaks of sufferings, only to him as our head, who suffered for us. Yet in suffering thus for us, himself being blameless, he put himself in our stead, and took upon him our Obligations, he made our Debts his own, making satisfaction for our Transgression.

**G**OD my God, have respect unto me : why hast thou forsaken me ?

*V.* Far from my salvation are the words of my sins.

*V.* My God, I shall cry by day, and thou wilt not hear, and by night, and not for folly unto me.

*V.* But thou dwellest in the Holy Place, the praise of *Israel*.

*V.* In thee our Fathers have hoped, they hoped, and thou didst deliver them.

*V.* They cryed unto thee, and were saved; they hoped in thee, and were not confounded.

*V.* But I am a worm, and no man; a reproach of men, and outcast of the people.

*V.* All that saw me have scorned me, they have spoken with the lips and wagged the head.

*V.* He



V. He hoped in the Lord, let him deliver him; let him save him, because he afflicts him.

V. But themselves have considered and beheld me, they have divided my garments amongst them, and upon my vesture they have cast lots.

V. Save me from the Lions mouth, and my humility from the horns of the Unicorns.

V. Ye that fear our Lord praise him, all the seed of *Jacob* glorifie ye him.

V. The generation to come shall be shewed to our Lord, and the heavens shall shew forth his justice to the people that shall be born, whom our Lord hath made.

V. And the justice by which he shall render them just, shall be shewed to the people.

At *Paris*, the Tract being ended, the Deacon begs God's grace to read the Passion of his Son, so effectually to the Faithful, that they may receive wholesome effect thereby.

Cleanse my heart and lips, O Almighty God, who didst cleanse the lips of the Prophet *Isaiab* with a burning coal, and vouchsafe, through thy gracious mercy, to purifie me, that I may worthily pronounce thy Holy Gospel. Through our Lord Jesus Christ, &c.

Then he asks blessing of the Priest.

V. Reverend Father bless me.

The Priest blesteth him, saying,

**O**ur Lord be in thy heart and in thy lips,  
that thou mayest worthily and compe-  
tently publish his Gospel. Amen.

He incenseth the Book in acknowledgment that Christ is the true Son of God, who voluntarily put on humane nature, that by his death he might expiate our sins.

The Acolyts carry the lighted Tapers before the Deacon, to signifie the light of Grace and Glory which Christ by his death had merited for the Faithful.

According to the *Roman Directory*, the Deacon asks not the Priest blessing before his reading of the Passion of our Lord Jesus Christ, nor says, *Munda cor meum, &c.*: nor doth he incense the Book, but performs all those Ceremonies afterwards.

Nor doth the Priest salute the People with *Dominus vobiscum, &c.* Our Lord be with you, to observe unto us a detestation of perfidious *Judas*, who betrayed our Saviour with a Salute.

Nor do the People answer, *Gloria tibi Domine, &c.* Glory be to thee, O Lord, to express that they do not glorifie Jesus Christ in his Passion.

Neither are the lighted Tapers carried to signifie, that as well upon Earth, through the Eclipse of the Sun and Moon, the light of the World was extinguished, as in Heaven by the Death of our Saviour.

Lastly, The Book is not incensed to mind us, that the fervour of Christ's Disciples Prayers was then abated.

*The Passion of our Lord Jesus Christ  
according to St. Matthew, Chap.  
26, 27.*

**A**T that time Jesus said to his Disciples, You know that after two days shall be Pasche, and the Son of man shall be delivered to be crucified. Then were gathered together the Chief Priests and Ancients of the People into the Court of the High Priest, who was called *Caiaphas*: And they consulted how they might by some guile apprehend Jesus, and kill him; But they said, Not on the Festival-day, lest perhaps there might be a tumult among the people. And when Jesus was in *Bethania*, in the house of *Simon* the leper, there came to him a Woman, having an Alabaster Box of Precious Oyntment, and poured it out upon his Head, as he sat at the Table. And the Disciples seeing it, had indignation, saying, Whereto is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them, Why do you molest this Woman? for she hath wrought a good work upon me; for the poor you have always with you, but me you have not always, for she, in pouring this Oyntment upon my Body, hath done it to bury me. Amen, I say to you; where-



#### 44 *The Passion according to S. Matth.*

wheresoever this Gospel shall be preached in the whole World, that also she hath done, shall be reported for a memory of her. Then went one of the twelve, which was called *Judas Iscariot*, to the Chief Priests, and said to them, what will you give me, and I will deliver him unto you? But they appointed unto him Thirty Pieces of Silver. And from thenceforth he sought opportunity to betray him. And the first day of the Azymes the Disciples came to Jesus, saying, Where wilt thou that we prepare the Pasche? But Jesus said, Go into the City to a certain man, and say to him, the Master saith, My time is at hand, with thee do I make the Pasche with my Disciples. And the Disciples did as Jesus appointed them, and they prepared the Pasche. But when it was even, he sate down with his twelve Disciples; And while they were eating, he said, Amen, I say unto you, That one of you shall betray me. And they being very sad, began every one to say, Is it I, Lord? but he answering, said, He that dippeth his hand with me in the Dish, he shall betray me. The Son of man indeed goeth as it is written of him; but wo be to that man by whom the Son of man shall be betrayed; it were good for him if that man had not been born. And *Judas*, that betrayed him, said, Is it I, Rabbi? he saith to him, Thou hast said. And whiles they were at Supper, Jesus took Bread, and blessed, and

*The Passion according to S. Matth.* 45

and brake; and he gave to his Disciples, and said, Take ye, and eat; this is my Body. And taking the Chalice, he gave thanks, and gave to them, saying, drink ye all of this; for this is my Blood of the New Testament, which shall be shed for many unto remission of sins. And I say unto you, I will not drink from henceforth of this fruit of the Wine, until that day when I shall drink it with you new in the Kingdom of my Father. And an Hymn being said, they went forth unto Mount *Olivet*. Then Jesus said to them, All you shall be scandalized in me this night: For it is written, I will strike the Pastor, and the sheep of the flock shall be dispersed; but after I shall be risen again, I will go before you into *Galilee*. And *Peter*, answering, said to him, Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him, Amen, I say to thee, that in this night, before the Cock crow, thou shalt deny me thrice. *Peter* said to him, Yea, though I should die with thee, I will not deny thee. Likewise also said all the Disciples. Then Jesus cometh with them into a Village called *Gethsemani*; and he said to his Disciples, Sit you here, while I go yonder, and pray. And taking to him *Peter*, and the two Sons of *Zebedee*, he began to wax sorrowful, even unto death; stay here and watch with me. And, being gone forward a little, he fell upon his face,

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face, praying, and saying, My Father, if it be possible, let this Chalice pass from me; nevertheless, not as I will, but as thou. And he cometh to his Disciples, and findeth them sleeping; and he saith to *Peter*, Even so? could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is prompt, but the flesh weak. Again, the second time he went, and prayed, saying, My Father, if this Chalice may not pass, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were become heavy. And leaving them, he went again, and he prayed the third time, saying, the self-same word. Then he cometh to his Disciples, and saith to them, Sleep ye now, and take rest; behold, the hour approacheth, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold, he approacheth, that shall betray me. As he yet spake, behold *Judas*, one of the twelve, came, and with him a great multitude with Swords and Clubs, sent from the Chief Priests and the Ancients of the People. And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. And forthwith, coming to Jesus, he said, Hail, Rabbi, and he kissed him. And Jesus said to him, Friend, whereto art thou come? Then they drew near, and laid hands



*The Passion according to S. Matth.* 47

on Jesus, and held him, and behold, one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the High Priest, cut off his ear. Then Jesus said to him, Return thy sword into his place; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that hour Jesus said to the multitudes, You are come out as it were to a thief, with Swords and Clubs to apprehend me: I sate daily with you teaching in the Temple, and you laid no hands on me. And this was done, that the Scriptures of the Prophets might be fulfilled. Then the Disciples all leaving him, fled. But they, taking hold of Jesus, led him to *Caiph* the High Priest, where the Scribes and Ancients were assembled: And *Peter* followed him afar off, even to the Court of the High Priest; and going in, he sate with the servants, that he might see the end. And the Chief Priests and whole Council sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all, there came two false witnesses, and they said, This man said, I am able to destroy the Temple of God, and, after three days, to re-edifie it. And the High

## 48 *The Passion according to S. Matth.*

High Priest, rising up, said to him, Answerest thou nothing to the things which these do testify against thee? But Jesus held his peace. And the High Priest said to him, I adjure thee, by the living God, that thou tell us, if thou be Christ, the Son of God. Jesus said to him, Thou hast said. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of Heaven. Then the High Priest rent his garments, saying, He hath blasphemed, what need we witnesses any further? Behold, now ye have heard the blasphemy; how think you? But they answering, said, He is guilty of death. Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands, saying, Prophecy unto us, O Christ, who is he that struck thee? But *Peter* sat without the court, and there came to him one wench, saying, Thou also wast with Jesus the *Galilean*: but he denied before them all, saying, I wot not what thou sayest. And, as he went out of the gate, another wench saw him, and she said to them that were there, And this fellow also was with Jesus the *Nazarite*; and again he denied, with an Oath, that he knew not the man. And, after a while, they came that stood by, and said to *Peter*, Surely thou also art of them, for even thy speech doth betray thee. Then he began to curse and to swear, that

he knew not the man. And incontinent the Cock crew. And *Peter* remembered the word of Jesus which he had said, Before the Cock crow, thou shalt deny me thrice; And going forth, he wept bitterly. And when morning was come, all the Chief Priests and Ancients of the people consulted together against Jesus, that they might put him to death. And they brought him bound, and delivered him to *Pontius Pilate* the president. Then *Judas*, that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the Chief Priests and Ancients, saying, I have sinned, betraying just blood. But they said, What is that to us? Look thou to it. And casting down the silver pieces in the Temple, he departed, and went and hanged himself with an halter. And the Chief Priests, having taken the silver pieces, said, It is not lawful to cast them into the *Corbana*; because it is the price of blood. And after they had consulted together, they bought with them the potters field, to be a burying place for strangers. For this cause that field was called *Hacedama*; that is, the field of blood, even to this present day. Then was filled that which was spoken by *Jeremy* the Prophet, saying, And they took the thirty pieces of silver, the price of the prized, whom they did prize of the Children of Israel; and they gave them into the potters field, as the Lord did appoint



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to me. And Jesus stood before the President, and the President asked him, saying, Art thou the King of the *Jews*? Jesus saith to him, Thou sayest. And when he was accused of the Chief Priests and Ancients, he answered nothing. Then *Pilate* saith to him, Doest thou not hear how great testimonies they alledge against thee? And he answered him not to any word, so that the President did marvel exceedingly. And upon the solemn day the President had accustomed to release unto the people one prisoner, whom they would. And he had then a notorious prisoner, that was called *Barabbas*; they therefore being gathered together, *Pilate* said, Whom will you that I release to you? *Barabbas*, or Jesus, that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in place of judgment, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in my sleep for him. But the Chief Priests and Ancients perswaded the people, that they should ask *Barabbas*, and make Jesus away. And the President, answering, said, to them, Whether will you of the two to be released unto you? But they said *Barabbas*. *Pilate* said to them, What shall I do then with Jesus, that is called Christ. They said all, Let him be crucified. The President said to them, Why, what evil hath he done? But they cried the more, saying, Let him be crucified.

## *The Passion according to S. Matth.* 51

fied. And *Pilate*, seeing that he nothing prevailed, but rather a tumult was toward, taking water, he washed his hands before the people, saying, I am innocent of the blood of this just man; look you to it. And the whole people, answering, said, His blood be upon us and upon our children. Then he released to them *Barabbas*, and having scourged Jesus, delivered him unto them to be crucified. Then the President's souldiers, taking Jesus into the palace, gathered together unto him the whole band; and stripping him, put a scarlet cloak about him, and plating a crown of thorns, put it upon his head, and a reed in his right hand; and bowing the knee before him, they mocked him, saying, Hail, King of the *Jews*; and spitting upon him, they took the reed and smote his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucifie him. And in going they found a man of *Cyrene*, named *Simon*, whom they forced to take up his Cross. And they came into the place which is called *Golgotha*, which is the place of *Calvari*. And they gave him Wine to drink, mingled with Gall. And when he tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots, that it might be fulfilled which was spoken to the Prophet, saying, They divided my garments among them, and upon

## 52 *The Passion according to S. Matth.*

my vesture they did cast lots. And they fate and watched him. And they put over his head his cause written, This is Jesus the King of the Jews. Then were crucified with him two thieves; one on the right hand, and one of the left; And they passed by, blaspheming him, wagging their heads, and saying, Vah, Thou that destroyest the Temple of God, and in three days doest re-edifie it, save thine own self: if thou be the Son of God, come down from the Cross. In like manner also the Chief Priests, with the Scribes and Ancients mocking, said, He saved others, himself he cannot save: if he be King of *Israel*, let him now come down from the Cross, and we will believe him. He trusted in God, let him now deliver him, if he will: for he said, That I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him withal. And from the sixth hour there was darkness made upon the whole earth, until the ninth hour Jesus cryed out with a mighty voice saying, *Eli, Eli Lamafabacthani?* that is, my God, my God, why hast thou forsaken me?

[*These words are spoken as out of humane frailty, wherewith Christ was pleased to cloath himself, to teach us, that we must be deprived of the goods and comforts of this world, whereby to elevate us to desire and hope of Eternal.*]

And certain that stood there and heard, said, He calleth *Elias*. And incontinent one of them running, took a spung and filled it with vinegar, and



*The Passion according to S. Matth.* 53

and put it on a reed, and gave him to drink. And others said, Let be, let us see whether *Elias* come to deliver him. And Jesus again crying with a mighty voice, yielded up the ghost.

[*Here the Faithful kneel or prostrate themselves a while upon the ground.*]

And behold, the Veil of the Temple was rent in two pieces, from the top even to the bottom;

[*It was a great piece of Hanging, or Tapesty, before the Sanctuary; and this was done to signifie, that the Old Law was taken away in Christ.*]

and the earth did quake, and the rocks were rent, and the graves were opened: and many bodies of the Saints, that had slept, rose; and they going forth out of the graves after his resurrection, came into the holy city, and appeared to many. And the Centurion, and they that were with him, watching Jesus, having seen the Earthquake, and the things that were done, were fore afraid, saying, Indeed this was the Son of God. And there were many women afar off, which had followed Jesus from *Galilee*, ministring unto him: among whom was *Mary Magdalene*, and *Mary* the mother of *James* and *Joseph*, and the mother of the Sons of *Zebedee*. And when it was evening, there came a certain rich man of *Aramithæa*, named *Joseph*, who also himself was Disciple to Jesus. He went to *Pilate*, and asked the body of Jesus. Then *Pilate* commanded, that the body should

be delivered. And *Joseph*, taking the body, wrapt it in clean *Syndon*, and laid it in his own new Monument, which he had hewed in a rock. And he rolled a great stone to the door of the Monument, and went his way. And there was there *Mary Magdalene*, and the other *Mary* sitting over against the Sepulchre.

**A**ND the next day, which is after the *Parasceue*, the Chief Priests and the *Pharisees* came together to *Pilate*, saying, Sir, we have remembred that the seducer said, yet living, After three days I will rise again. Command therefore the Sepulchre to be kept until the third day, lest perhaps his Disciples come and steal him, and say to the people, He is risen from the dead: and the last errour shall be worse than the first. *Pilate* said to them, You have a guard; go, guard it, as you know. And they departing, made the Sepulchre sure, sealing up the stone with watchmen.

Then the *Creed* is said, which is the sum of our Belief, wherein we confess we believe what we heard in the Gospel.

**I** Believe in one God Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. And in our Lord Jesus Christ, the only begotten Son of God and born of the Father before all Ages, God of God, light of light, true God of the true God, who was begotten, not made, consubstantial to the

the Father, by whom all things were made, Who descended from Heaven for us men, and for our salvation, and taking flesh of the Virgin *Mary*, by the operation of the Holy Ghost, became man. He was also crucified for us, under *Pontius Pilate*, suffered, and was buried, and rose again the third day, according to the Scriptures. He ascended into Heaven, and sits on the right hand of the Father, and will come again in glory to judge the living and the dead, whose Kingdom will have no end. I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who spoke by the Prophets. I believe one Holy Catholick Church, I confess one Baptism for the remission of sins. I expect the resurrection of the dead, and life in the world to come. Amen.

The Priest, turning towards the Faithful, prays to God for his grace, that they may perform his Commandments, and offer themselves worthily to his Majesty.

*V.* Our Lord be with you.

The Faithful ask the same grace of God for him.

*R.* And with thy Spirit.

*The OFFERTORY, taken out of the  
68th Psalm.*

The Church represents unto us, that the most piercing grief our Saviour endured, and whereof he could not have the least ease, was his foresight of so great number of men, as by  
E 4 their



their impiety would render themselves unworthy the fruit of his Passion, which is Eternal Life, and that instead of their acknowledgment for their salvation, which he had purchased for them, he should receive outrages more sharp and bitter than the Gall and Vinegar presented him upon the Cross.

**M**Y heart hath looked for reproach and misery, and I expected somebody that would be sorrowful with me, and there was none. I sought for a comforter, and I found him not, and they gave gall for my meat, and in my thirst they gave me vinegar to drink.

After the Offertory, the Priest takes the Patten, and offers the Bread, which is to be consecrated, saying,

**R**Eceive, O Holy Father Almighty and Eternal God, this immaculate Host, which I, thy unworthy servant, offer to thee my living and true God, for my innumerable sins, offences and negligences; for all here present, and for all faithful Christians, living and dead, that it may avail me and them to life everlasting.  
*Amen.*

Then the Priest puts the Wine and Water into the Chalice, saying,

**O** God, who, as a wonderful effect of thy power, hast created humane nature, and restored it by a greater Miracle; Grant us, by the Mystery of this Wine and Water, to partake of his Divinity, who did vouchsafe upon him our humanity; namely, Jesus Christ our Lord thy Son, who, being God, liveth and reign-

reigneth with thee, in the unity of the Holy Ghost, for ever and ever. Amen.

The Priest, offering the Chalice in the midst of the Altar, says,

**W**E offer unto thee, O Lord, this Chalice of salvation, beseeching thy clemency, that it may ascend before thy Divine Majesty as a sweet perfume for our souls health, and for the whole worlds. Amen.

**W**E present our selves before thee with an humble and contrite spirit; O Lord, accept of us, and grant that this sacrifice may be made agreeable this day unto thee, O Lord God.

Blessing the Bread and Wine he offers, then says,

**C**ome, Omnipotent Sanctifier and Eternal God, and bless this sacrifice prepared for the glory of thy Holy Name.

Washing his hands, and by that Ceremony testifying his care to cleanse his soul, he says these following Versicles out of the 28th *Psalm*.

**I** Will wash my hands amongst Innocents.

And I will compass thy Altar, O Lord.

That I may hear the voice of praise, and shew forth all thy marvellous works.

Lord, I have loved the beauty of thy house, and the place of the habitation of thy glory.

Destroy,

Destroy not, O God, my soul with the impious, and my life with bloody men.

In whose hands are iniquities, their right hand is replenished with gifts.

But I have walked in my innocency, redeem me and have mercy on me.

My foot hath stood in the direct way. In the Churches I will bless thee, O Lord.

Glory be to the Father, &c.

The Priest, having washt his hands, bowing at the midst of the Altar, silently makes an oblation of the Sacrifice which he is now about to present to the Holy Trinity, in memory of the principal mysteries of Christ, and in the honour of the chief Saints.

**R** Eceive, O Holy Trinity, this Oblation which we make unto thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; And in the honour of the ever blessed Virgin *Mary*, *St. John Baptist*, the holy Apostles *Peter* and *Paul*, and of all Saints, to their honour and our benefit, that they, whom we commemorate on earth, will vouchsafe to make intercession for us in Heaven. Through the same Christ our Lord.  
*Amen.*

The Priest, turning towards the Faithful, admonisheth them to joyn in Prayer with him, that this their common Sacrifice, which he is now about, may be acceptable to God.

Pray, Brethren, that mine and your Sacrifice may be acceptable to God the Father Almighty.



The People answer,

O Lord, receive this Sacrifice from thy hands, to the honour and glory of his Name, to our particular benefit, and for the good of the whole Church.

The Priest says in a low voice, *Amen.*

**The S E C R E T.**

The Faithful beg of God a solid piety and true sense of the Pains and Sufferings of his Son Jesus Christ, whereby to be made capable of the benefit thereby obtained for us of life everlasting.

**G**Rant, we beseech thee, O Lord, that this Oblation, made before thy Divine Majesty, may obtain us the Grace of Piety, and procure us Eternal Happiness. Through our Lord, &c.

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**T H E**

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T H E  
P R E F A C E.

That is to say,

*The Beginning of the Canon of the Mass,  
and the General Preparation for the  
Sacrifice.*

The Priest disposes the Faithful, advising them to elevate their hearts to God, to disengage them from all the solitudes of Creatures; to begin the Sacrifice with their hearts, acknowledging the greatness of God's benefits, and in particular those of his Incarnation and Passion of his Son, our Lord Jesus Christ.

*V.* Our Lord be with you.

*R.* And with thy Spirit.

*V.* Lift up your hearts.

*R.* We have them lifted up to our Lord.

The Priest bids them consider, that 'tis God alone who puts their hearts into that condition, and that therefore they ought to give him publick thanks.

Let us give thanks to our Lord God.

The Faithful answer, that 'tis just and reasonable, and according, that they do give publick thanks by the Priest, and particularly by their inward resentments; heartily concurring in what the Priest says.

It is meet and just.

The Priest, in the name of the Faithful, acknowledges the obligation of giving God thanks always and every where, for his goodness, in vouchsafing, that his Son should by the wood of the Cross save Mankind and destroy the Devil. As this enemy of Mankind had made use of the Fruit of a Tree, to establish his tyranny and ruine man, and because we are not capable to make worthy acknowledgments for so inestimable a benefit, the Priest joyns with this our Saviour, through whom he gives praise to God, as also with the Angels, Cherubins, and Seraphins, who praise and adore God with an awful regard, through Jesus Christ, and unites himself to them in Christ, as the common Father and Head of Men and Angels, singing that Hymn which the blessed Spirits use in Heaven, in honour of God, *Sanctus, Sanctus, Sanctus, Holy, Holy, Holy,* and the Canticle which the Children sung at Christ's triumphant entry into *Jerusalem, Benedictus qui venit, &c.* Blessed is he that comes, &c. to testify the spiritual unity between Angels and Men, in praising the Divine Majesty, and to express, that we ought to be as pure as Angels and innocent as Children to give God Almighty worthy and due praises.

IT is truly meet and just, right and healthful, that we always, and in all places, give thanks to thee, O holy Lord, Father Almighty, Everlasting God, who didst ordain the Salvation of Mankind in the Wood of the Cross, that Life might be there restored, whence Death arose, and that he might be conquered by a Tree, who had been conquered thereby, through Christ our Lord. By whom  
the



the Angels praise thy Majesty ; the Dominations adore thee, the Powers tremble, the Heavens and the Heavenly Vertues, and the blessed Seraphins, in one common joy, celebrate thy Name ; amongst whom, we beseech thee , that our humble Addresses may be admitted , saying , Holy, Holy, Holy Lord God of Sabaoth. The Heavens and Earth are full of thy glory , *Hosanna* in the highest. Blessed is he that comes in the Name of our Lord, *Hosanna* in the highest.

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T H E  
**C A N O N**  
 O F T H E  
**M A S S :**

O R,

**The RULE and ORDER** which  
 the **CHURCH** observes in cele-  
 brating the Sacrifice.

The Priest, in the name of the Faithful, makes his address to God the Father, and presents this Sacrifice by Jesus Christ his Son, as by our Mediator for the whole Church, for the Pope, for our Bishop, for our King, and for all faithful Catholics.

**W**E therefore, most merciful Father, humbly beseech thee, through thy Son Jesus Christ our Lord, to accept and bless these ✠ Gifts, these ✠ Presents, these ✠ Immaculate Sacrifices, which in the first we offer  
 unto

unto thee for thy Holy Catholick Church, to which thou wilt please to grant peace and preserve and maintain in unity through the whole World with the Pope *N.* thy servant and our Prelate *N.* and our King *N.* with all Orthodox Believers of the Catholick Apostolick Faith.

Then the Priest makes a particular Commemoration of the living, for whom he intends to offer his Sacrifice.

**R**emember, O Lord, all thy servants, Men and Women.

Here he makes mention of those, for whom he prays in particular.

And all such especially as are here present, whose Faith and Devotion is known unto thee, for whom we offer, and who offer to thee, for themselves or friends, this Sacrifice of Praise, for the Benefit of their Souls, in hope of health and salvation, and pay their vows unto thee, the Eternal, Living and True God.

The Priest, by the vertue of the union of the Church militant with the triumphant in Jesus Christ, beseeches God, that he will please to supply the defect of his present Prayers, imploring protection by the Merits and Suffrages of the most blessed Virgin, of the Apostles, Martyrs, and all Saints.

**P**articipating in the same Communion and Commemorating chiefly the ever glorious Virgin *Mary*, Mother of our Lord Jesus Christ the blessed Apostles and Martyrs, *Peter* and

*Paul*



*Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Laurence, Chryfoganus, John and Paul, Cosmas and Damianus, and of all Saints, by whose Merits and Prayers be pleased to grant, that in all things we may be protected by thee. Through the same Christ our Lord. Amen.*

The Priest spreads his hands over the Host and Chalice, in testimony, that he offers up himself to God, together with this Sacrifice, begging four things, 1. That he will please to accept of this Offering. 2. That he will grant us Peace. 3. That he will deliver us from Everlasting Death. 4. That he will place us amongst the blessed.

**W**E beseech thee, O Lord, therefore graciously to accept this oblation of our servitude, as likewise of thy whole Family, granting us Peace in our days, and preserving us from Eternal Death, place among thy Elect. Through Christ our Lord. *Amen.*

The Priest beseecheth God to receive and bless this Offering, so as that he will please to accept of it, and that it may become the Body and Blood of his Son, our Lord Jesus Christ, to expiate our sins, and reconcile us to his Majesty.

**W**E beseech thee, O God, that thou wilt be pleased to make this Oblation blessed, approved, effectual, reasonable and acceptable, that it may be made unto us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

*The Consecration.*

After this Prayer the Priest comes to the principal action of the Sacrifice, and commemorates all that Christ did or said when he instituted this Holy Sacrament, and therefore, after his example, he blesteth and consecrateth the Bread in the same manner.

**W**Ho, the day before his Passion, took the Bread into his holy and venerable hands, and, lifting his eyes towards heaven, to thee his God and omnipotent Father, to thee giving thanks, he blessed, broke, and gave to his Disciples, saying, Take and eat ye all of this, **FOR THIS IS MY BODY.**

*The Elevation of the Host.*

Here the Priest, after he hath upon his knees adored the Body of Jesus Christ, he lifts it up to be seen and adored by the Faithful, and to mind them, that Christ's Body was elevated upon the Cross.

*The Consecration of the Blood of Jesus Christ.*

He blesteth and consecrateth the Wine, as Christ consecrated it, turning the Wine into his Blood, whereby he established and ratified his New Testament, and signed the New Alliance he contracted with us to continue for ever.

**I**N like manner, after he had supt, taking this excellent Chalice into his holy and venerable hands, giving thee also thanks, he blessed it and gave it to his Disciples, saying, Take and drink ye all of this, **FOR THIS IS THE**

CHALICE OF MY BLOOD OF THE NEW AND EVERLASTING TESTAMENT, (a Mystery of Faith) WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS. This as often as you shall do, you shall do in memory of me.

*The Elevation of the Chalice.*

And then, adoring the Blood of our Saviour, he elevates it for the same reason as he did the Body.

And, as he offers this Holy Sacrifice in the Person of Christ, in whose stead he hath celebrated this mysterious Consecration, so is it done in the Name of the Church in honour of the three Mysteries of the Son of God, *viz.* Of his Passion, which we account from the Hour of his Conception, till his Death, of his Resurrection, and Ascension. The Signs of the Cross, which the Priest makes over the Host after Consecration, design unto us the particular manner of his immolation.

**W**herefore, O Lord, we thy servants, and the sanctified people also being mindful both of the blessed Passion of the same Christ thy Son our Lord, and of his Resurrection, as also of his glorious Ascension into Heaven, we offer unto thy most excellent Majesty, of thy Gifts bestowed upon us, A pure Host, a holy Host, an immaculate Host, the Holy Bread of Eternal Life and Chalice of Perpetual Salvation.

The Priest beseeches God to accept of this sacrifice, in memory of *Abel's* Sacrifice, of *Abraham's* and *Melchisedeck's*, which were only Figures of this.



**W**Hich we beseech thee propitiouſly to regard and to receive this Holy Sacrifice and Immaculate Hoſt, as thou wert pleased to receive the Gifts of thy juſt Child *Abel*, and the Sacrifice of our Patriarch *Abraham*, as likewise that which thy High Priest *Melchisedeck* offered unto thee.

*Supplices te rogamus.*

Jesus Christ communicates his Substance to the blessed in Heaven, without Veil or Sacraments, though he communicates himself sacramentally to men on earth; and as the wicked are indifferently mixt with the juſt upon Earth, it happens that the wicked receive the Communion in diſtinctly with the juſt, but it is otherwise in Heaven, where the Son of God communicates himself only to the Saints. And hereupon the Priest, on the behalf of the Faithful, asks God's grace, that Jesus Christ, who in the Holy Scriptures is called the Angel of the Great Council and of the New Testament, will give himself unto them, under the ſhadow of this Holy Sacrament, as he gives himself to the blessed without veil on the ſublime and ceſtial Altar in the boſom of his Divinity; that is to ſay, that as all thoſe are worthy, who receive Christ in Heaven, as being Saints, ſo he would please to furniſh all theſe with ſuch his bleſſings and ceſtial gifts, as may enable them to receive him worthily.

**W**E therefore, Almighty God, moſt humbly beſeech thee to command theſe things to be represented to thy High Altar, in preſence of thy Divine Maſtey by the hands of thy Holy Angel, that all who participating of this Altar, ſhall receive the Body and Blood of Christ, may be replenished with thy Heavenly Grace

and Blessing. Through the same Christ our Lord. Amen.

*The Commemoration for the Dead.*

*Memento, &c.*

As our Redeemer, by his descent into Hell, after his death, by the Merits of his Sacrifice, freed the Faithful from Limbus and Purgatory, who there expected his coming, and were in a condition of relief, the Priest begs of God, by the Merits of his Sacrifice, which he offers in memory of his Son's death and descent into Hell, that he will please to grant relief and rest to the Souls of the Faithful, which they expect in Purgatory, being there as in a dream of Peace, either for that they are to come one day thence, as out of a dream, to enjoy a peaceable and happy life, no longer subjected to the necessity of sleep, or because the anguish of their pains troubles not the peace of their conscience, in obedience and conformity to our Saviour's will, being full of hope and confidence, inasmuch that we may say these transitory pains are but as a dream, in comparison of those which are damned suffer in Hell for ever.

**R**emember also, O Lord, thy servants, Men and Women, *N. and N.* who have gone before us with the sign of Faith, and now rest in Peace.

Here remember such particular persons as you best please.

**W**E humbly beseech, O Lord, to grant to these, and to all those who rest in Christ, a Place of Refreshment, Light and Peace. Through the same Christ our Lord. Amen.

The Priest, striking his breast, says,

*Nobis quoque peccatoribus.*

The Priest, after he hath prayed to God for the Faithful, both living and dead, prays for himself, and all other Priests, that it may please his Divine Majesty, by his mercy, to supply their defects, and grant him the grace to partake of the company of the Saints, through the Merits of Jesus Christ.

**V**Ouchsafe also to grant unto us sinners, thy servants, hoping, from the multitude of thy mercies, a part and society with thy Apostles and Martyrs, *John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia*, and with all Saints; among whom we humbly beseech thee to admit us, not esteeming our merit, but mercifully granting thy pardon. Through Christ our Lord. *Amen.*

*Per quem hæc omnia, &c.*

The Priest protests before God the Father, that the Sacraments now upon the Altar, with all the Benefits it contains, proceeds from him, through Jesus Christ, by whom, as by the Chief Priest, he daily produces it by a kind of Creation and Consecration, and life-giving Satisfaction, replenished with all sorts of Blessings, bestowing it upon us as a nourishment fit for our Souls; that being enlivened by his Spirit, we may render him all due Honour and Glory, confessing, that God the Father receives nothing by us, but by, with, and in Jesus Christ. By Jesus Christ, as Mediator and Fountain of all good works, with Jesus Christ, for being but one and the same Divinity and Nature he communicates his Glory with him and the Holy Ghost in the bottom of his Divinity. In



Jesus Christ, in the Unity of his Body and Members, who make one person with him; and it is in his Person incarnate that God is perfectly adored.

**B**Y whom, O Lord, thou dost always create all these goods, thou dost sanctifie, quicken, bless, and bestow them on us, by him, and with him, and in him, O God the Father Almighty, all Honour and Glory is due to thee in the Unity of the Holy Ghost.

*Per omnia secula, &c.*

The Priest, in a loud voice, concludes his protestation, That he comes to praise and adore God eternally, and invites the Faithful to a consent, saying,

World without end.

The Faithful consenting, answer, *Amen.*

Let us Pray.

*Præceptis, &c.*

After the Priest has declared, that the Glory which we give to God, the celestial nourishment of this Sacrament, and all other Benefits, are derived unto us from God the Father, through Jesus Christ, we beseech him in the same words which Christ commanded us to use, wherein he encourageth us to call him our Father, as he was pleased to become our Brother, to make us worthy to acknowledge, that we can want Nothing, since we have a Father so omnipotent.

**B**Eing taught by our Saviour's Commands, and lead by Divine Institution, we are bold to say,

Our Father, which art in Heaven, (*where thy glory appears in more splendour, and whether thou wouldst have us raise up our thoughts.*)

Hallowed be thy Name. (*Acknowledged and adored.*)

Thy Kingdom come. (*The Empire of thy Grace in this world, and of thy Bliss in the other.*)

Thy Will be done in Earth, as it is in Heaven.

Give us this day our daily bread. (*The precious Body and Blood of thy Son, which is to day consecrated, thy holy Grace and all things necessary unto us for the sustentation of this life.*)

And forgive us our Trespases, as we forgive them that trespass against us.

And lead us not into Temptation.

The Faithful, testifying that they pray with the Priest, answer,

*R.* But deliver us from Evil.

The Priest, to shew that he said this Prayer in all our Names, says,

*Amen.*

*Libera, &c.*

The Priest, considering there can be nothing more prejudicial to us, nor which is more contrary to the communion of this Holy Sacrifice, than that which disorders and troubles the Christian Peace and Union, he beseeches God to deliver us from it, by the Merits of Christ, by the Intercession of the Blessed Virgin, the Apostles and all Saints, and to give us that Peace and Union which we ought to have with our Saviour

viour and the Three Members of his Church, which he signifies by dividing the Host into three parts: That part which he puts on the Patine, signifies the Faithful living; that which he holds in his hands, those in Purgatory; that which he breaks off them from that, the blessed in Heaven.

**D**eliver us from all Evil past, present and to come, and by the Intercession of the blessed and ever glorious Virgin *Mary*, Mother of God, of thy holy Apostles, *Peter* and *Paul*, *St. Andrew*, and all Saints: Grant propitiously unto us Peace in our days, that, through the assistance of thy mercy, we may both be freed from sin, and secured from all trouble. Through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the Holy Ghost, world without end.

Whereunto the Faithful joyn their Prayers, and answer,

*Amen.*

*Pax Domini, &c.*

The Priest makes thrice the sign of the Cross over the Chalice, with that part of the Host which represents the Blessed, to testifie, that Christ, rising again and ascending into Heaven, hath left the Legacy of Peace to his Church. And that this Peace is a reflection of that which he possesses infinitely in the Glory and Bosom of the Holy Trinity, and which is fully communicated to the blessed. The Priest begs this Peace for the Faithful, and prays God, that they may never fail of it.

**T**He Peace of our Lord abide always with you.



The People crave the same for him.

And with thy Spirit.

*Hæc Commixtio, &c.*

Then the Priest puts this part of the Host into the Chalice, to signify the happy state of the Church in our Saviour's Resurrection, and glory after the union of his Body with his Blood, and beseeches God to make us partakers of that happiness by vertue of this Sacrament.

**L** Et this Commixtion and Consecration of the Body and Blood of our Lord Jesus Christ be unto me, and to all that receive, effectual to life everlasting. *Amen.*

*Agnus Dei, &c.*

As Sin is the onely Obstacle of this Divine Peace, and our Bliss, the Priest confessing, in the name of the Faithful, that we never are without sins in this life, and that it is onely Christ who blots them out, having been pleased to be sacrificed as an innocent Lamb, for our attonement with God his Father, and to settle this Peace between Heaven and Earth which sin had divided, he implores mercy, by this act of Adoration, taught us by Saint *John*, the fore-runner of our Saviour: *Behold, the Lamb of God taketh away the sins of the world.*

**L** Lamb of God, who takest away the sins of the World, have mercy on us.

Lamb of God, who takest away the sins of the World, have mercy on us.

Lamb of God, who takest away the sins of the World, grant us peace.

In Masses for the Dead, instead of saying,

Have Mercy on us. *Or, Grant us Peace.*

We say,

Grant them Rest. Grant them Eternal Rest.

Because the dead being no longer in this World amongst us, we have no occasion to beg peace with them, and they being in a state of Grace, where they are in peace and assurance of their salvation, it would be in vain to ask God's grace, to free them from sin, and give them peace, assuring them of their salvation; we beseech God to deliver them from the pains they endure at present, and grant them eternal rest, which they expect.

*Domine Jesu Christe qui dixisti, &c.*

Peace being the chief disposition of this Sacrament, it being the Sacrament of Union and Charity, the Priest begs it for the Faithful, who are to receive this Holy Communion, and acknowledging, that he, being a sinner, deserves not that his Prayers should be heard, he humbly beseeches his Majesty, to have regard unto his own goodness, who has vouchsafed to offer this Peace, and to the Faith of the Church, which demands it of him.

**O** Lord Jesus Christ, who didst say unto thy Apostles, Peace I leave unto you, regard not my Sins, but look upon the Faith of thy Church, and, according to thy pleasure, give us Peace and Union: Who livest and reignest God for ever and ever. *Amen.*

At Solemn Mass, the Priest, having kissed the Altar, to signify that he receives peace from Jesus Christ, gives it to the Deacon by a kiss, to transmit it to the Faithful.

Peace be with you.

The Deacon, receiving this Peace, testifies his concurrence by his words.

### And with thy Spirit.

At Masses for the Dead the Pax is not given to the Faithful, nor is the foregoing Prayer said, because the Faithful do not receive the Communion at those Masses, and for other reasons before mentioned.

The Priest, after he has prayed for the Faithful, he prays for himself, to obtain all requisite dispositions to receive the Holy Eucharist worthily.

**O** Lord, Jesus Christ, Son of the living God, who, according to thy Father's will, the Holy Ghost co-operating, by thy death, didst give life to the World, deliver me, by this thy most holy Body and Blood, from all my sins, and from all evil, and making me always obedient to thy commands, grant that I be never separated from thee. Who, with the Father and the Holy Ghost, livest, &c.

**G**Rant, O Lord Jesus Christ, that this participation of thy Body, which I now however unworthy presume to receive, be not to my Judgment and Condemnation, but, through thy mercy, may avail to the safeguard of my Soul and Body, and likewise as a wholesome remedy. Who livest and reignest with God the Father, &c.

Then with bending knee, having adored the blessed Sacrament, taking the Host in his hands, and considering that he is to receive his Creator, he puts his trust in his mercy, saying,

I will



**I** Will take this Heavenly Bread, and call upon the Name of our Lord.

And representing how acceptable the *Centurians* humility was to the Son of God, where he was pleased to honour his house, in imitation of him, he professeth himself unworthy of so great a favour, and, striking his breast, he repeats the same words thrice.

**L**ord, I am not worthy, that thou shouldst enter into my house ; say but the word, and my soul shall be healed.

Lord, I am not worthy, that thou shouldst enter into my house ; say but the word, and my soul shall be healed.

Lord, I am not worthy, that thou shouldst enter into my house ; say but the word, and my soul shall be healed.

In receiving the Body of our Saviour, he makes the sign of the Cross with the Host, to mind us, that 'tis the Body of Jesus Christ, which hath been exposed to death for our salvation.

**T**He Body of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

In taking the Chalice, he gives God thanks for the Benefits he receives by the Communion of the Blood of Christ, using these following words, out of the 15th and 17th *Psalm.*

**W**Hat shall I render to our Lord, for all things that he hath given to me? I will take the Chalice of Salvation, and will Invoke the Name of our Lord. Praising, I will Invoke  
cate

cate our Lord, and I shall be saved from my enemies.

In receiving the Blood of our Saviour, he makes the sign of the Cross with the Chalice, representing thereby, that it is Christ's Blood which he shed to save us, and says,

**T**He Blood of our Lord Jesus Christ preserve my soul to life everlasting. *A-*  
*men.*

Then, taking Wine into the Chalice, to wash his mouth and fingers, to the end that the least particle of the Sacrament may not remain thereon, and to instruct us of the care we ought to have to preserve our selves in purity, he says,

**G**Rant, O Lord, what we have taken with our mouth, we may receive with a pure mind, and that of a temporal gift it may become to us an everlasting remedy.

In taking the second Lotion he says,

**L**Et thy Body which I have received, O Lord, and thy Blood which I have drank, cleave unto my bowels, and grant that no stain of sin may remain in me, whom thy pure and holy Sacrament hath satiated. Who livest and reignest for ever and ever. *Amen.*

Then the Priest gives God thanks for the benefits he has received by this Communion, in this Antiphon, which is called Communion.

*The COMMUNION, taken out of the 26th Chapter of St. Matthew.*

Wherein the Church teaches us, that Jesus Christ, for the love of us, would take upon himself our infirmities and frailties, and fulfil all things requisite for our salvation, according to the will of his Father, with excellent, order, conduct, and wisdom; to teach us, that we ought patiently to suffer for his sake, renouncing our own wills, and resigning our selves entirely unto God.

**F**Ather, if this Cup cannot pass, but that I must drink it, thy will be done.

*The POST-COMMUNION.*

The Faithful beseech God's grace, that being healed of their sins and having our Lord Jesus Christ in their hearts, by virtue of this Holy Sacrifice, the representation of his Passion and Death, they may have no other will, but his, that so doing all things agreeable, they may thereby work their salvation.

**G**Rant, O Lord, by the operation of this Mystery, that we may be cleansed from our sins, and obtain an accomplishment of our just desires. Through our Lord, &c.

Mass being ended, the Priest turns towards the Faithful, and exhorting them not to make themselves unworthy of God's assistance, says,

Our Lord be with you.

They answer,

And with thy Spirit.



Mass being ended, *Ita missa est*, that is, *You may depart*, is not said, but, *Benedicamus Domino*, that is, *Let us bless our Lord*, as in all Masses where *Gloria in excelsis* is not said; whereby to admonish the Faithful, that these are days of penance on which 'twas the custom formerly to continue in the Church at Prayers some time after Mass.

Let us bless our Lord.

The Faithful answer,

Thanks be to God.

The Priest, bowing in the midst of the Altar, says,

**A** Ccept, O Holy Trinity, this Oblation of my servitude, and grant, that though this Sacrifice be presented thy Divine Majesty, by my unworthy hands, yet that, through thy mercy, it may be acceptable to thee, and propitiatory for me and all other, for whom I have offered it. Through Christ our Lord.

Then, kissing the Altar, to receive God's blessing, he gives it to the People, saying,

Almighty God, Father, Son, and Holy Ghost bless you. *Amen.*

Mass being ended, the Priest admonishes the Faithful to keep the Union they have with Jesus Christ.

Our Lord be with you.  
And with thy Spirit.

Then the Priest reads Saint *John's* Gospel, which relates of the Birth of the Word and the highest Mysteries of Divinity ; to teach us, that the end of this Holy Mystery is to make us happy for all Eternity, by a visible participation of the Divinity which Christ communicates under Veils unto us in this life, having taken upon him our humanity in his Incarnation, and covering himself under the Species of Bread and Wine in this adorable Sacrament, to accommodate himself to the weakness of our Mortality.

*The beginning of the Holy Gospel according to  
St. John.*

The People answer,

Glory be to thee, O Lord.

**I**N the Beginning was the Word, and the Word was with God, and God was the Word ; This was in the beginning with God. All things were made by him, and without him was made nothing, which was made. In him was life ; and the life was the light of men ; and the light shined in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was *John* ; This man came for testimony, to give testimony of the light. It was the true light, which lighteth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not ; because as many as received him, he gave them power to be made the sons of God, to those that believe in his Name ; who, not of  
G blood,

blood, nor of the will of the flesh, nor of the will of man, but of God are born. And the Word was made flesh, and dwelt in us, (and we saw the glory as it were of the onely begotten of the Father) full of grace and verity.

The Faithful give God thanks, beseeching him not to suffer them to be so unhappy as in their persons to prevent this end of this Divine Sacrifice.

### *R.* Thanks be to God.

Saint *John's* Gospel is always said at the end of Mass, unless a double Feast fall upon a Sunday, or a *Feria*, which hath a proper Gospel, which then is read instead of St. *John's* Gospel, except on the Fourth Sunday in Advent, in case it fall on Christmas-Eve. On the third Mass upon Christmas-day, the Gospel for Twelfth-day is read.

At private Masses on Palm-Sunday the Gospel for the Blessing of Palms is read, and all the Lent no Gospel proper of the Vigils are used.



THE  
**M A S S**  
 FOR  
**M U N D A Y**  
 I N  
**Holy Week.**

*The Station to St. Praxede-Church.*

To teach us, by the example of *St. Praxede*, that those who employ themselves in burying of Christ's members, and in other works of Piety, shall partake of the Merits of *Mary Magdalene*, commended in this day's Gospel, for her provident burial of our Saviour, in anointing him with precious Perfumes.

*The INTROIT, taken out of the 34th Psalm.*

Whereby the Church represents unto us the Prayer which Jesus Christ offered up to God the Father, when he suffered death for the salvation of Mankind: wherein he begs, that his Persecutors should not triumph over his death, but that when they should think themselves victorious in that they were able to put him to death, he would discover their weakness unto them, and manifest his power in restoring him to that life wherein we shall have a share.

**J**udge, O Lord, them that hurt me, overthrow them that impugn me, take Armour and Shield, and rise up to help me, O Lord, who art the strength of my salvation.

## P S A L M XXXIV.

**B**Ring forth the sword and shut up against them that persecute me ; Say to my soul I am thy salvation.

Judge, O Lord, &c.

KYRIE ELEISON, &c. as before, pag. 36.

The Faithful considering that Jesus Christ, by his sufferings hath passed to life, beseech God, by the Merits of his Son's Passion, that they may participate in his life and salvation.

## C O L L E C T.

**A**lmighty God, who knowest us unable to subsist through our own infirmity among so many evils, grant that we may respire by the Merits of thy Son's Passion. Who liveth and reigneth one God in the unity of the Holy Ghost, for ever and ever. *Amen.*

*Against the Persecutors of the Church.*

**W**E beseech thee, O Lord, admit, being appeased, the Prayers of thy Church, that all Adversities and Errors being destroyed it may serve thee in secure liberty. Through our Lord, &c.

*For the Pope.*

**O** God, the Pastor and Governour of all Faithful, thou being merciful, favourably respect thy Servant, *N.* whom thou hast raised to the dignity of Chief Pastor of thy Church; Grant him, we beseech thee, in Word and Example to profit those whom he hath charge over, to the end that, together with the flock committed to him, he may come unto life everlasting. Through our Lord, &c.

*The Lesson taken out of the Prophet Isay,  
Chap. 50.*

The Church teacheth us by this Prophecie, that Jesus Christ, who neither had or could commit a sin, had not suffered death, but that he voluntarily exposed himself thereto, taking our sins upon him, to free us and make satisfaction for us to the Divine Justice. No circumstance of his Passion was concealed from him. He foresaw all the hardships and ignominies: and though humane nature were against it, yet he freely submitted himself to the will of his Father, which he also faithfully performed. But in suffering for us he hath left an Example and Obligation upon us to imitate him in afflictions, with a perfect submission to the will of God and an entire confidence in his bounty.

**I**N those days said *Isaias*, The Lord God hath opened my ear, and I do not gainsay: I am not gone backward. I have given my body to the strikers, and my cheeks to the pluckers. I have not turned away my face from the revilers and spitters. The Lord God is my helper,



helper, therefore am I not confounded. Therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifies me, who shall gainsay me? Let us stand together, who is my adversary? let him come to me. Behold, the Lord God, my helper, who is he that shall contemn me? lo, they shall all be destroyed as a garment; the moth shall eat them. Which of you fears our Lord, hears the voice of his servant. Who hath walked in darkness and hath no light, let him hope in the Name of our Lord, and lean upon his God.

*The GRADUAL, taken out of 34th Psalm.*

By these Verses, as by this Lesson out of the Prophet *Isay*, the Church hints unto us the Miseries which must befall the authors of our Saviour's Death. It is moreover a Prayer which our Saviour says to God the Father, as well in his own Person as in his Churches: forasmuch as concerns himself he asks of his Father to clear his innocence, and make known the injustice of his Persecutors. As in respect to his Church, he teacheth us, that by the Peoples praying, that their souls may be delivered from their enemies: the meaning is, that an apprehension of worldly miseries may not make them do such things as are unlawful. For though God accomplish his will even before or without being prayed unto, either by withdrawing the affliction, or by giving courage to his servants patiently to bear it. Yet it is his pleasure, that men should address unto him by Prayer and Thanksgiving in all their occasions, because thereby they reap advantage.

**A** Rise, O Lord, and attend to my judgment: my God my Lord, unto my cause.

Bring

Bring forth the Word, and shut up against them that persecute me.

*The TRACT out of the 102 and 78 Psalm.*

The Faithful, confessing that their sins render them unworthy of God's favours, place all their confidence in his bounty, and implore his mercy, for his honour and glories sake, since he hath vouchsafed to take upon him the quality of their Saviour.

**O** Lord, do not unto us, according to our sins, nor according to our iniquities reward us.

*V.* Remember not, O Lord, our old iniquities, let thy mercies quickly prevent us, because we are become exceeding poor.

*V.* Help us, O God, our Saviour, and for the glory of thy Name, O Lord, deliver us, and be propitious to our sins, for thy Name-sake.

MUNDA COR MEUM, &c. as before, pag. 14.

*The sequence of the Holy Gospel according to St. John, Chap. 12.*

The Church herein represents *Judas* unto us, who, after he had seen so many Miracles; after he had wrought some according to the power given him with the other Apostles; after he heard so many important truths both of Heaven and Hell; after he had been admitted to the Table with Christ; after he had received, as a special mark of friendship and confidence, the Purse to distribute Alms to the Poor, was yet so transported with the excess of covetousness, as to betray and sell him. Whereby we may observe, that nothing withdraws so much from our Salvation, as our being fixt to the Affairs of this World. As on the other side, by the example of *St. Mary Mag-*

*dalene*, we see there is nothing makes us more agreeable to God, nor more worthy his protection, than works of Charity; whereupon three things are observable, 1. That Opportunities are offered for us to do Good, which we ought not to let slip, lest they be lost. 2. That we ought not to delay assisting our Neighbour, till he be in necessity, but endeavour to prevent it. 3. That we are obliged so to do good works, that we may edifie the good without regard of displeasing the wicked.

**J**ESUS, six days before the Pasche, came to *Bethania*, where *Lazarus* was, that had been dead whom Jesus raised, and they made him a supper there, and *Martha* ministred, but *Lazarus* was one of them that sate at the table with him, *Mary* therefore took a pound of precious Oyntment, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was fill'd with the odour of the Oyntment. One therefore of his Disciples, *Judas Iscariot*, he that was to betray him, said, Why was not this Oyntment sold for three hundred pence, and given to the poor? And he said this, not because he cared for the poor, but because he was a thief, and, having the purse, carried the things that were put in. Jesus therefore said, Let her alone, that she may keep it for the day of my burial; for the poor you have always with you, but me you shall not have always. A great multitude therefore of the *Jews* knew that he was there, and they came not for Jesus onely, but to see *Lazarus*, whom he rais'd from the dead.



*The OFFERTORY out of the 142 Psalm.*

The Church teacheth us, that if Jesus Christ, who, as he is God, equal to his Father, taking the form of a servant, and speaking as such, and coming so for our sakes, shews us, that by permitting *Judas* his treason, he did not his own, but his Father's will, since naturally we desire to be delivered from pains and sufferings, how much more ought we, by a just contempt of our own will, to endeavour a conformity to the will of God.

**D**eliver me from my enemies, to thee I have fled: teach me to do thy will, because thou art my God.

SUSCIPE SANCTE PATER, &c. as before, pag. 56.

*The SECRET.*

The Faithful beg God's grace, that they may conform entirely to his will, and contemn the perishable goods of this world, the coveting whereof caused *Judas* his damnation, and by the exercise of the works of Piety, whereby Saint *Mary Magdalene* became sanctified; to the end they may reap the Benefits of Christ's Passion, represented by this Sacrifice of the Altar, which applies the merit of it to them.

**G**rant, omnipotent God, that, being purified by the vertue of these Sacrifices, we may arrive with the greater purity to their fountain. Through our Lord, &c.

*The SECRET.**Against the Persecutors of the Church.*

**P**rotect, O Lord, those that assist at these Mysteries, that, intending holy things, they may serve thee both in soul and body. Through our Lord.

*Or for the Pope.*

**R**ecieve, O Lord, graciously these our offerings, and guide, by thy continual grace, thy Servant *N.* whom thou hast advanced to be Chief Pastor of thy Church. Through our.

The Preface and Canon of the Mass, &c. is until the Communion, as before, pag. 60. unto pag. 79.

*The COMMUNION, taken out of the  
34th Psalm.*

The Church, telling us the evil the *Jews* drew upon themselves in their crucifying Jesus Christ, instructs them the punishment those deserve, who, receiving the Sacrament of the Altar unworthily, make themselves guilty of prophaning the Body and Blood of Christ, committing that frequently in their hearts which the *Jews* onely once perpetrated upon Mount *Calvary*.

**L**et them blush and be ashamed together, that rejoyce at my evils; let them be clothed

clothed with confusion and shame, that speak malicious things against me.

*The POST-COMMUNION.*

The Faithful beg of God grace to receive this Holy Sacrament worthily, to the end they may reap the benefit of Christ's Passion.

**G**Rant, O Lord, that thy holy Mysteries may inspire us with a divine fervour, that, in celebrating them, we may also be delighted with the fruit of them. Through our Lord, &c.

*POST-COMMUNION.*

*Against the Persecutors of the Church.*

**O** Lord our God, we beseech thee to preserve those from falling, through humane frailties, whom thou hast vouchsafed to a participation in this Holy Communion. Through our Lord Jesus Christ, &c.

*Or for the Pope.*

**P**rotect us, O Lord, we beseech thee by the participation of this Divine Sacrament, and strengthen thy Servant N. whom thou hast advanced to be Chief Pastor of thy Church, that he, and the Flock committed to his charge, may



may attain Eternal Life. Through our Lord Jesus Christ, &c.

As the Post-Communion is a Prayer, which the Priest says for those who have communicated, so the Church adds another for those that do not communicate, lest they want the suffrages, when they are most subject to the assaults of the Devil, in exercises of penance, as also to obtain grace for those that have received the blessed Sacrament.

*A Prayer over the People.*

Humble your selves, and bow down your heads to God.

**O** God, who art our salvation, afford us thy succour, and grant that we may solemnize the approaching Feasts in memory of those Benefits wherewith thou hast been pleased to refresh us. Through our Lord Jesus Christ thy Son, &c.

All the rest as before, pag. 75.

T H E  
**M A S S**  
 F O R  
**T U E S D A Y**  
 I N  
**Holy Week.**

*The station at St. Priscas-Church.*

That the Cross of Christ may triumph in that very place, where lately the Heathens had built their Prime Temple, and that, where the *Gentiles* adoring *Hercules* his Idol, had been seduced from the Worship of the True God, by putting confidence in their own strength, there the Christian Church should withdraw men from self-love, to the love of their Redeemer, who, being God, was pleased to take upon him our frail nature, and partake of our infirmities, to reconcile us, by his humility, to God the Father, from whom, through Pride, we had so far seperated our selves.

Likewise the station is this day in *Rome*, at *St. Priscas-Church*, by whose example (she being but a Virgin of the age of Thirteen, underwent great Torments for the Faith of Christ) we may be moved to suffer for his love.

*The*

*The INTROIT, taken out of the 6th Chapter of the Apostle St. Paul to the Galathians, and out of the 66th Psalm.*

The Church teaches us, by the example and words of the Apostle *St. Paul*; that we ought to look upon the Cross of Christ as our only glory; for by it we were delivered from the Tyranny of the Devil, and raised from the Death of Sin, as we shall be raised from our corporal death: By it Christ confers the Life of Grace upon us in this World, as he will hereafter give us the Life of Glory in Eternal Bliss.

'Tis true, that, to glory in the Cross of Christ, we must suffer many hardships: but then how great is the glory prepared by God for the just who suffer with patience? what will their felicity be, but a Crown in Heaven, in recompence for their Vertues in this Pilgrimage, and immortal, incomprehensible Rewards for short and temporal sufferings. The compleat consummation of their happiness shall be at the Day of Judgment, when Christ, raising them from death to life, will inanimate them all with his happy life and holy spirit, as all the members of one body are inspirited and enlivened by one soul.

**B**UT it behoveth us to glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection, by whom we are saved and delivered.

*P S A L M L X V I.*

As the Sacrifice of the Cross is an effect of God's mercy, fo his grace, whereby we come to the knowledge of this inestimable benefit, and to make our selves worthy to reap the advantage of it, is an effect of his goodness and mercy, which we ought to pray for.

**G**OD have mercy on us, and bless us, illuminate his countenance upon us, and have mercy on us.

*Nos autem, &c.*

*Kyrie eleison, &c. as before, pag. 36.*

*The COLLECT.*

The Faithful beseech God, that they may receive the fruit of the Passion of his Son our Lord Jesus Christ.

**A**lmighty and Everlasting God, grant us thy grace so to celebrate the Mysteries of the Passion of our Saviour, that, through thy mercies, we may reap the benefit. Through our Lord Jesus Christ, &c.

*Against the Persecutors of the Church.*

*Ecclesie tue quesumus, &c. as before, pag. 84.*

*Or for the Pope.*

*Deus omnium, as before, pag. 85.*

*The Lesson out of the Prophet Jeremy, Chap. I I.*

The Church in this Lesson, which describes the *Jews* conspiracy against the Prophet *Jeremy*, by figure represents unto us, the suffering of Jesus Christ under that nation, and the evils they drew upon themselves by that excess of wickedness. Let us observe how the Prophet threatens them with the punishments prepared for them, not through hatred or malice, but in zeal to God's service, considering their reprobation, as decreed by Divine Providence, being so revealed unto him.

In



**I**N those days saith *Jeremias*, O Lord, thou hast shewed me, and I have known; thou hast shewed me their studies. And I, as a mild lamb, that is carried to a victim: And I knew not that they devised counsels against me; saying, Let us cast wood on his bread, and rase him out of the land of the living, and let his name be mentioned no more. But thou, O Lord of Sabaoth, which judgest justly, and provest the reins and the hearts, let me see thy revenge of them: for to thee I have revealed my cause, O Lord my God.

*The GRADUAL, taken out of the 34th Psalm.*

The Church teacheth us in affliction to have recourse to God by Fasting and Prayer, and, by Patience, to overcome our Persecutors, and by our Benefits their Ingratitude, without seeking revenge, but leave that to God, whereby we heap coals of fire upon their heads; that is, we leave them to a more severe correction than we are able to give them, though this ought not to be the motive of our patience. But if we think to repay them for the ill they do us, then their malice overcometh our goodness.

**B**UT I, when they were troublesome unto me, did put on haircloth, and humbled my soul in fasting, and my prayer shall be turned into my bosome.

*V.* Judge, O Lord, them that hurt me, overthrow them that impugn me, take arms and shield and rise up to help me.

*The Passion of our Lord Jesus Christ according to St. Mark, Chap. 14, 15.*

**A**T that time the Pasche was, and Azymes after two days, and the Chief Priests and the Scribes sought how they might by some guile lay hands on Jesus, and kill him. But they said, Not on the festival-day, lest there might be a tumult of the people. And when he was at *Bethania*, in the house of *Simon* the leper, and sate at meat, there came a woman, having an alabaster box of Oyntment of precious Spiknard, and breaking the alabaster box, she poured it upon his head. But there were certain that had indignation within themselves, and said, Whereto is this waste of Oyntment made? for this Oyntment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone, why do you molest her? she hath wrought a good work upon me; for the poor you have always with you; and when you will you may do them good: but me you have not always. That which she had she hath done: she hath prevented to anoint my body to the burial. Amen, I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for the memory of her. And *Judas Iscariot*, one of the

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twelve, went his way to the Chief Priests, for to betray him to them. Who hearing it, were glad : and they promised him, that they would give him money. And he sought how he might betray him conveniently. And the first day of the Azymes, when they sacrificed the Pasche, the Disciples say to him, Whither wilt thou that we go, and prepare for thee to eat the Pasche? And he sendeth two of his Disciples, and saith to them, Go ye into the City, and there shall meet you a man carrying a pitcher of water; follow him : and whithersoever he entreth, say to the master of the house, the master saith, Where is my Refectory, where I may eat the Pasche with my Disciples? And he will shew you a great chamber adorned : and there prepare for us. And his Disciples went their ways, and came into the city : and they found as he had told them, and they prepared the Pasche. And when evening was come, he cometh with the twelve. And when they were sitting at the table, and eating, Jesus said, Amen, I say to you, that one of you shall betray me, he that eateth with me. But they began to be sad, and to say to him severally, Is it I? Who said to them, One of the twelve, he dippeth with me his hand in the dish. And the Son of man indeed goeth, as it is written of him ; but wo to that man, by whom the Son of man shall be betrayed ; it were good for him, if that man had not



not been born. And while they were eating, Jesus took bread, and blessing, brake, and gave to them, and said, Take, this is my body. And taking the chalice, giving thanks, he gave to them, and they all drank of it. And he said to them, This is my blood of the New Testament, that shall be shed for many. Amen, I say to you, that now I will not drink of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. And, an hymn being said, they went forth into *Mount Olivet*. And Jesus said to them, You shall all be scandalized in me this night: for it is written, I will strike the Pastor, and the sheep shall be dispersed. But after that I shall be risen again, I will go before you into *Galilee*. And *Peter* said to him, Although all shall be scandalized, yet not I. And Jesus said to him, Amen, I say to thee, That thou this day, in this night, before the cock crow twice, shalt thrice deny me. But he spake more vehemently, Although I should die together with thee, I will not deny thee. And in like manner also said they all. And they came into a farm-place, called *Gethsemani*. And he said to his Disciples, Sit you here, until I pray. And he taketh *Peter*, and *James*, and *John* with him, and he began to fear, and to be heavy. And he said to them, My soul is sorrowful even unto death: stay here, and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed, that, if it might be, the hour



might pass from him. And he said, *Abba*, Father, all things are possible to thee, transfer this Chalice from me: but not that which I will, but that which thou. And he cometh, and findeth them sleeping. And he saith to *Peter, Simon*, sleepest thou? Couldst thou not watch one hour? Watch ye and pray, that you enter not into tentation. The spirit indeed is prompt, but the flesh infirm. And going away again, he prayed, saying the self-same word. And returning again, he found them asleep, for their eyes were heavy: and they wist not what they should answer him. And he cometh the third time, and saith to them, Sleep ye now, and take rest; it sufficeth, the hour is come, behold the Son of man shall be betrayed into the hands of sinners. Arise, let us go; behold, he that shall betray me, is at hand. And, as he was yet speaking, cometh *Judas Iscariot*, one of the twelve, and with him a great multitude, with swords and clubs, from the Chief Priests, and the Scribes, and the Ancients: And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. And when he was come, immediately going to him, he saith, *Rabbi*, and he kissed him: but they laid hands upon him, and held him. And one certain man of the standers about, drawing out a sword, smote the servant of the Chief Priests, and cut off his ear. And Jesus answering, said to them, As to a thief, are

are you come out with swords and clubs, to apprehend me? I was daily with you in the Temple teaching, and you did not lay hands on me. But that the Scriptures may be fulfilled. Then his Disciples leaving him, all fled. And a certain young man followed him, cloathed with a sindon upon the bare; and they took him. But he, casting off the sindon, fled from them naked. And they brought Jesus to the Chief Priest, and all the Priests, and the Scribes, and the Ancients assembled together. And *Peter* followed him afar off, even in unto the Court of the High Priest, and he sate with the servants at the fire, and warmed himself. And the Chief Priests and all the Council sought testimony against Jesus, that they might put him to death; neither found they, for many spake false witness against him, and the testimonies were not convenient. And certain rising up, bare false witness against him, saying, That we heard him say, I will dissolve this Temple made with hand, and in three days will I build another not made with hand. And their testimony was not convenient. And the High Priest rising up into the mids, asked Jesus, saying, Answerest thou nothing to these things that are objected against thee by these? But he held his peace, and answered nothing. Again the High Priest asked him, and said to him, Art thou Christ, the Son of the blessed God? And Jesus saith to him, I

am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven. And the High Priest, rent his garment, saith, What need we witnesses any further? You have heard blasphemy, how think you? Who all condemned him to be guilty of death. And certain began to spit upon him, and to cover his face, and to beat him with buffets, and to say unto him, Prophesie. And the servants gave him blows. And when *Peter* was in the Court beneath, there cometh one of the woman-servants of the High Priest; And when she had seen *Peter* warming himself, beholding him, she saith, And thou wast with Jesus of *Nazareth*. But he denied, saying, Neither know I, neither wot I what thou sayest. And he went forth before the Court, and the Cock crew. And again, a wench seeing him, began to say to the standers about, that this fellow is of them. But he denied again. And, after a while again, they that stood by, said to *Peter*, Verily thou art of them, for thou art a *Galilean*. But he began to curse and to swear, that I know not this man whom you speak of. And immediately the Cock crew again. And *Peter* remembered the word that Jesus said unto him, Before the Cock crow twice, thou shalt thrice deny me; and he began to weep. And forthwith, in the morning, the Chief Priests, with the Ancients and the Scribes, and the whole Council, consulting together,



gether, binding Jesus, led him and delivered him to *Pilate*. And *Pilate* asked him, Art thou the King of the *Jews*? But he answering, said to him, Thou sayest. And the Chief Priests accused him in many things. And *Pilate* again asked him, saying, Answerest thou nothing? See in how many things they accuse thee. But Jesus answered nothing more; so that *Pilate* marvelled. And upon the festival-day he was wont to release unto them one of the prisoners, whomsoever they had demanded. And there was one called *Barabbas*, who was put in prison with seditious persons, who in a sedition had committed murder. And when the multitude was come up, they began to require according as always he did unto them. And *Pilate* answered them, and said, Will you, that I release to you the King of the *Jews*? for he knew that the Chief Priests for envy had delivered him. But the Chief Priests moved the people, that he should release *Barabbas* rather to them. And *Pilate* again answering, said to them, What will you then that I do to the King of the *Jews*? But they again cryed, Crucifie him. And *Pilate* said to them, Why, what evil hath he done? But they cryed the more, Crucifie him. And *Pilate*, willing to satisfy the people, released to them *Barabbas*, and having whipped Jesus, delivered him to be crucified. And the souldiers led him into the court of the Palace, and they call together the whole band: and they cloath him in



purple, and plating a crown of thorns, they put it upon him. And they began to salute him, Hail, King of the *Jews*. And they smote his head with a reed; and they did spit on him, and bowing the knees, they adored him. And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucifie him. And they forced a certain man that passed by, *Simon a Cyrenean* coming from the countrey, the father of *Alexander* and *Rufus*, to take up his cross. And they bring him into the place *Golgotha*, which, being interpreted, is, The place of *Calvari*. And they gave him to drink wine mingled with myrrh; and he took it not. And, crucifying him, they divided his garments, casting lots upon them, who should take which. And it was the third hour, and they crucified him. And the title of his cause was subscribed, King of the *Jews*. And with him they crucified two thieves, one on the right hand, another on the left. And the Scripture was fulfilled that saith, And with the wicked he was reputed. And they that passed by, blasphemed him, wagging their heads, and saying, Vah, he that destroyeth the Temple, and in three days buildeth it, save thy self, coming down from the cross. In like manner also the Chief Priests mocking, said with the Scribes one to another, He saved others, himself he cannot save. Let Christ, the King of *Israel*, come now

now down from the cross, that we may see and believe. And they that were crucified with him, railed at him. And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a mighty voice, saying, *Eloi, Eloi, lama sabacthani*? Which is, being interpreted, My God, my God, why hast thou forsaken me? And certain of the standers about hearing, said, Behold he calleth *Elias*. And one running and filling a sponge with vinegar, and putting it about a reed, gave him drink, saying, Let be; let us see if *Elias* come to take him down. And Jesus, putting forth a mighty voice, gave up the ghost.

*Here the Faithful kneel, or prostrate themselves, for a while upon the ground.*

And the veil of the Temple was rent in two, from the top to the bottom. And the *Centurion*, that stood over against him, seeing that so, crying he had given up the Ghost, said, Indeed this Man was the Son of God. And there were also women looking on afar off: among whom was *Mary Magdalene*, and *Mary* the mother of *James* the less, and of *Joseph*, and *Salome*: and when he was in *Galilee*, they followed him, and ministred to him, and many other women, that came up together with him to *Jerusalem*.

And

**A**Nd when evening was come, (because it was the Parasceve, which is the Sabboth-eve) came *Josepb* of *Arimathea*, a noble Senator, who himself also was expecting the Kingdom of God: And he went in boldly to *Pilate*, and asked the body of Jesus. But *Pilate* marvelled if he were now dead. And sending for the *Centurion*, asked him, If he were now dead? And when he understood by the *Centurion*, he gave the body to *Josepb*. And *Josepb* buying findon, and taking him down, wrapped him in the findon, and laid him in a monument that was hewed out of a rock. And he rolled a stone to the door of the monument.

*The OFFERTORY, taken out of the  
139th Psalm.*

The Church teacheth us, that when we beg of God to be freed from the persecution of our enemies, to pray, as our Saviour prayed, that God's will and ours might be fulfilled.

**K**Eep me, O Lord, from the hand of a sinner, and from unjust men deliver me.

SUSCIPE SANCTE PATER, until the Secret, as before,  
*pag. 56, 57, 58.*

*The SECRET.*

The Church having taught us, in the Gradual of this Mass, to have recourse unto God by Fasting and Prayer in our afflictions, and representing by the notice our Saviour gave his Disciples, that the hour of his Passion approached, though 'twas himself, and not his Disciples, that was to suffer, nevertheless it was not for himself that he said, *Watch and Pray*, but onely for them, lest they should fall into temptation. The Faithful must consider, that if the Apostles were not secure, even whilest our Saviour was suffering, how much more ought they to fear failing whilest themselves are in affliction; whereupon, amongst the many tentations wherewith they are surrounded, they beseech God to give them the grace to Fast and attend to Prayer; in such manner, that they may reap the benefit of our Saviour's Passion, by vertue of the Sacrifice of the Altar, which it represents unto them, and by which its merits is applied unto them, if their sins prevent not.

**G**Rant, O Lord, we beseech thee, that these Sacrifices, which we celebrate with wholesome Fasting, by an holy Institution, may repair our nature. Through our Lord, &c.

*Against the Persecutors of the Church.*

*Protege nos, as before, pag. 90.*

*Or for the Pope.*

*Oblatis, &c. as before, pag. 90.*

The Preface and Canon, till the Communion, as before, pag. 60, to 79.



*The COMMUNION, taken out of the  
68th Psalm.*

The Church instructs us, that the *Jews*, not seeing visibly our Saviour's deliverance, as one sunk under the weight of their tyranny, they being ignorant of his Passion and Resurrection, understood not, that by his passing hence to immortal glory, he made a passage for us from the old to a new life; he having never lived in sin, was not in a captivity to quit what he was not guilty of.

**T**hey spake against me, that sate in the gate, and they made songs against me who drank wine; but I made my Prayer to thee, O Lord, it is a time of thy good pleasure; O God, in the multitude of thy mercy.

*The POST-COMMUNION.*

The Faithful pray to God, that they may cast off the old, and put on a new life, by vertue of this Sacrament which represents unto us this happy change in the mystery of the Passion and Resurrection of Jesus Christ, applying its merits unto us.

**S**anctifie us, Almighty God, by thy Sacraments, that we may receive a cure for our sins, and life everlasting. Through our Lord, &c.

*Against the Persecutors of the Church.*

**O** Lord, our God, we beseech thee, to preserve those from falling, through humane frailties, whom thou hast vouchsafed to  
a par

a participation in this Holy Communion.  
Through our Lord, &c.

*Or for the Pope.*

**P**rotect, O Lord, we beseech thee, by the participation of this Divine Sacrament, and strengthen thy Servant *N.* whom thou hast advanced to be Chief Pastor of thy Church, that he and the flock committed to his charge may attain Eternal Life. Through our Lord Jesus Christ, &c.

*A Prayer over the People.*

Let us Pray.

Humble your selves, and bow down your heads to God.

**L**et thy Mercy, O Lord, cleanse us from the corruption of the old man, and give us a new spirit. Through our Lord, &c.

All the rest as before, pag. 79.

THE  
**M A S S**  
 FOR  
**WEDNESDAY**  
 IN  
**Holy Week.**

*The Station to St. Mary Major.*

To teach us, that the Son of God being impassible and immortal, as to his divinity, could not subje& himself to sufferings and death, but only according to that flesh which he took of the holy Virgin *Mary*.

*The INTROITT, taken out of the 2d Chapter of the Epistle of St. Paul to the Philippians, and out of the 101st Psalm.*

The Church instructs us with how much confidence we ought to address our Prayers to God, in the name of his Son Jesus Christ, either in respect of his love for us, having suffered death to redeem us, or for his omnipotence, being the same God with his Father, whom all creatures ought to adore.

The Angels are thereunto obliged, for though Christ died not for them, yet mankind being thereby redeemed, they reap some advantage, being reconciled unto them after the enmity and separation which sin had caused between them, and for that by this Redemption of man the loss and fall of the Angels was repaired.

The Devils are obliged by force, being overcome and trodden under foot by him. But mankind hath a singular obligation, for having redeemed them to give them a Kingdom and most accomplished felicity.

**I**N the Name of Jesus let every knee bow, of things in Heaven, of things in earth, and of things under the earth, because our Lord became obedient unto death; even unto the death of the cross. Therefore our Lord Jesus Christ is in the glory of God the Father.

*PSALM CI.*

**O** Lord, hear my Prayer; and let my cry come unto thee.

*KYRIE ELEISON, &c. as before, pag. 36.*

Let us Pray.

*V.* Let us bend our knees.

*R.* Raise up your selves.

*COLLECT.*

The Faithful, out of a pious confidence, implore, by their prayers, God's mercy, through the Merits of his Son's Passion.

**G**Rant, we beseech thee, O Almighty God, that we, who are incessantly afflicted, through our excesses, may be delivered by the Passion of thy only begotten Son, who liveth and reigneth one God with thee, in the unity



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ty of the Holy Ghost, world without end.  
*Amen.*

*The Lesson out of the 62d. and 63d. Chapter  
of the Prophet Isay.*

The Church, putting us in mind of Christ's Passion, represents also unto us at the same time the Glory of his Resurrection, to instruct us, that his Divinity having never been separated from his Humanity, he onely suffered because it was his will, and that he made use of his sufferings to appear with the greater lustre in his Resurrection. And thereupon in this Lesson his glorious Resurrection is set forth, and his departure from *Jerusalem*, the capital City of *Judea*, which is compared for its infidelity to *Bosra* and *Idumen* carrying the marks of his Passion upon his Body wherewith his Divinity was clothed as in a Garment.

And under this figure, of the defeat of the *Idumeans* and delivery of the people of *Israel*, the Church represents to us the victory Jesus Christ gained over the World and the Devil's securing his flock from their tyranny and from the servitude of sin.

**T**His saith our Lord : Tell ye the Daughters of *Sion*, Behold thy Saviour cometh ; behold, his reward is with him, and his work before him. Who is this that cometh from *Edom* with died garments, from *Bosra*, this beautiful one in his Robe, going in the multitude of his strength ? I that speak justice, and am a defender to save. Why then is thy clothing red ? and thy garments as theirs that tread in the Wine-press ? I have trodden the Press alone, and of the Gentiles there is not a man with me. I have trodden them in my fury, and have trodden them down in my wrath

and

and their blood is sprinkled on my garments, and I have stained all my raiment: For the day of revenge is in my heart; the year of my redemption is come. I looked about, and there was no helper: I sought, and there was none to aid: and my arm hath saved, and my indignation it self hath helped me. And I have trodden down the people in my fury, and have inebriated them in my indignation, and have drawn their strength down to ground. I will remember the mercies of our Lord, the praise of our Lord for all things that our Lord hath rendered to us.

*The GRADUAL, out of the 68th Psalm.*

The Church having represented our Saviour in the precedent Lesson triumphing over his enemies in his glorious Resurrection, presents him unto us in this Gradual in the extremity of his Passion, begging of his Father to be delivered from it: To instruct us that he prays not for himself to be delivered from his pains and from death; for how should he beg for himself to be freed from this hour wherein he should die for us, since he came voluntarily upon Earth to that end, being able by his own strength to rescue himself, and give up his Soul to God and take it again? But his Prayer was on our behalf, to teach us in afflictions to have recourse to God to deliver us if it be his will, or to give us strength to bear them patiently. Likewise Jesus did not pray to be freed from his pains and death, because he had a will to suffer; but he askt to be delivered from the corruption of the Sepulchre, by a speedy and glorious Resurrection: To teach us by his Passion, what we ought to contemn in the course of this life; and by his resurrection, what we ought to hope and pray for.

**T**URN not away thy face from thy Servant: Because I am in tribulation, hear me speedily.

*V.* Save me, O God, because waters of affliction are entred into my Soul, I stuck fast in the mire of the depth, and there is no sure standing.

Our Lord be with you.

*R.* And with thy Spirit.

Let us pray.

The faithful beseech God, that by the merits of his Son's Passion they may partake in the glory of his Resurrection.

**O** God, who wert pleased that thy Son should suffer death for us upon the Cross, that so the power of the enemy of mankind might be abated; grant unto us thy servants, that we may partake of his glorious Resurrection. Through the same our Lord Jesus Christ, &c.

*Against the Persecutors of the Church.*

*Ecclesie tue, &c.* as before, pag. 84.

*Or for the Pope.*

*Deus omnium, &c.* as before, pag. 85.

The Lesson out of the Prophet *Isay*, ch. 63.

The Church teacheth us, that the mystery of Gods Incarnation is so full of astonishment, his Sufferings so outrageous, and his Death so ignominious, that the Prophet *Isay* durst not publish them, lest men should not believe them. After this Prophet hath foretold many of the torments to be endured by this man of God.

teacheth us, first, that our sins were the cause of his sufferings, by which he was to satisfy for us to his Father's justice. Secondly, that he offered himself to these pains as a voluntary Victim for our salvation, and would suffer death thereby to purchase life for us. Thirdly, that in compensation of this his humility and sufferings, he is raised above all Creatures in Heaven sitting on the right hand of God his Father. Fourthly, that God his Father hath bestowed upon him all those for his children who are predestinated to glory, as the precious off-spring of his blood which he so freely shed, that even he was pleased to wash those in it that put him to death, according to the Prayer as he made, even when he was nailed on the Cross between the two Thieves.

**I**N those days said *Isaias*, Who hath believed our hearing? and the arm of our Lord, to whom is it revealed? And he shall come up as a young Spring before him, and as a Root from a thirsty ground. There is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness, and we were desirous of him. Despised and most abject of men; a man of sorrows, and knowing infirmity: and his look as it were hid and despised, whereupon neither have we esteemed him. He surely hath born our infirmities, and our sorrows he hath carried: and we thought him as it were a Leper and stricken of God, and humbled. But he was wounded for our iniquities, he was broken for our sins, the discipline of our peace was upon him, and with the wait of his stripes we are healed. All we have strayed as Sheep; every one hath declined into his own way: and our Lord hath put upon him the iniquity of all us. He was offered, because himself would; and opened not his mouth: As a Sheep to



slaughter was he led, and as a Lamb before his Shearer, he shall be dumb, and shall not open his mouth. From distress and from judgment, he was taken up: Who shall declare his Generation? because he is cut out of the Land of the living. For the wickedness of my people have I stricken him. And he shall give the impious for his burial, and the rich for his death: Because he hath not done iniquity, neither was their guile in his mouth. And our Lord would break him in infirmity. If he shall put away his Soul for sin, he shall see seed of long age; and the will of our Lord shall be directed in his hand: for that his Soul hath laboured, he shall see and be filled. In his knowledge the same my just servant shall justifie many, and he shall bear their iniquities. Therefore will I distribute unto him very many, and he shall divide the spoils of the strong: for that he hath delivered his Soul unto death, and was reputed with the wicked; and he hath born the sin of many, and hath prayed for the transgressors.

*The TRACT, taken out of the 101st Psalm.*

The Church tells us, that Jesus Christ, in the time of his Passion, offered to God his Father most fervent Prayers with tears and groans, beseeching him not to leave him under the power of death, which he suffered onely for his love, and for the salvation of the faithful, signified by Sion. His dignity, his innocence this very act of unspeakable charity, and the regard his Father had to his condition, might easily obtain so just a request, inso much that he had onely a tast of death, and the third day gloriously triumphed over it. Though as the Son of God he was worthy

worthy to be heard without tears or cries, and therefore should have been exempt from the least pains, yet laying aside what he was, he would by a transport worthy his love, absolutely fulfil his fathers will. He took upon him all the evils, wherewith he was charged, to satisfy the rigour of his Justice. To taste all sorts of grief and pains, yielding himself a true Child, as well as an obedient Disciple in all his sufferings. He gave us a perfect example of patience and submission in all our afflictions.

**O** Lord, hear my Prayer, and let my cry come unto thee.

*V.* Turn not away thy face from me, in what day soever I am in tribulation, incline thy ear unto me.

*V.* In what day soever I shall invoke thee, hear me speedily.

*V.* Because my days have vanished as smoke, and my bones are withered as a dry burnt fire-brand.

*V.* I am stricken as grass, and my heart is withered, because I have forgotten to eat my bread.

*V.* Thou rising up shalt have mercy on Sion, because it is time to have mercy on it.

*The Passion of our Lord Jesus Christ, according to St. Luke, chap. 22, & 23.*

**A**T that time the festival day of the Azymes approached, which is called *Pasche*: and the chief Priests and the scribes sought how they might kill Jesus, but they feared the people. And Satan entred into

*Judas* that was surnamed *Iscariot*, one of the twelve: And he went and talked with the chief Priests and the Magistrates, how he might betray him to them. And they were glad, and bargained to give him money. And he promised. And he sought opportunity to betray him apart from the multitudes. And the day of the Azymes came, wherein it was necessary that the Pasche should be killed. And he sent *Peter* and *John*, saying, Go and prepare us the Pasche, that we may eat. But they said, Where wilt thou that we prepare it? And he said to them, Behold, as you enter into the City, there shall meet you a man carrying a Pitcher of water, follow him into the house into which he entereth; and you shall say to the good man of the house, The Master saith to thee, Where is the Inn where I may eat the Pasche with my Disciples? And he will shew you a great Refectory adorned, and there prepare. And they going, found as he said to them, and prepared the Pasche. And when the hour was come, he sate down, and the twelve Apostles with him, and he said to them, With desire I have desired to eat this Pasche with you, before I suffer. For I say to you, That from this time I will not eat it, till it be fulfilled in the Kingdom of God. And taking the Chalice, he gave thanks, and said, Take and divide among you for I say to you, That I will not drink of the generation of the Vine, till the Kingdom of God



do come. And taking Bread, he gave thanks, and brake, and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. In like manner the Chalice also, after he had supped, saying, This is the Chalice of the New Testament in my Blood, which shall be shed for you. But yet behold the hand of him that betrayeth me, is with me on the Table. And the Son of man indeed goeth according to that which is determined: but yet wo to that man by whom he shall be betrayed. And they began to question among themselves, which of them it should be that should do this. And there fell also a contention between them, which of them seemed to be greater. And he said unto them, The Kings of the Gentiles over-rule them; and they that have power upon them, are called beneficial. But you not so, but he that is the greater among you, let him become as the younger; and he that is the leader, as the waiter. For which is greater, he that sitteth at Table, or he that ministreth? Is not he that sitteth? But I am in the midst of you, as he that ministreth, and you are they that have remained with me in my temptation. And I dispose to you, as my Father disposed to me, a Kingdom; that you may eat and drink upon my Table in my Kingdom, and may sit upon Thrones judging the twelve Tribes of *Israel*. And our Lord said, *Simon, Simon*, behold Satan required to have you



for to sift as Wheat : but I have prayed for thee that thy faith fail not ; and thou once converted, confirm thy Brethren. Who said to him, Lord, with thee I am ready to go both into prison, and unto death. And he said, I say unto thee, *Peter*, the Cock shall not crow to day, till thou deny thrice thou knowest me. And he said to them, When I sent you without purse, and skrip, and shoes, did you lack any thing? But said Nothing. He said therefore unto them, But now he that hath a purse, let him take it, likewise also a skrip ; and he that hath not, let him sell his coat and buy a sword. For I say to you, That yet this that is written, must be fulfilled in me. And with the wicked was he reputed : For those things that are concerning me, have an end. But they said, Lord, lo two swords here. But he said to them, It is enough. And going forth, he went according to his custom into Mount *Olivet* ; and his Disciples also followed him. And when he was come to the place, he said to them, Pray, lest ye enter into temptation. And he was pulled away from them a stones cast ; and kneeling, he prayed, saying, Father, if thou wilt, transfer this Chalice from me. But yet not my will, but thine be done. And there appeared to him an Angel from Heaven strengthening him, and being in an agony, he prayed the longer. And his sweat became as drops of bloud trickling down upon the Earth. And when he was risen up  
from

from prayer, and was come to his Disciples, he found them sleeping for pensiveness. And he said to them, Why sleep you? Arise, pray, lest you enter into temptation. As he was yet speaking, behold a multitude, and he that was called *Judas*, one of the twelve, went before them, and approached to Jesus, for to kiss him. And Jesus said to him, *Judas*, with a kiss, dost thou betray the Son of man? And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword? And one of them smote the servant of the High Priest, and cut off his right ear. But Jesus answering, said, Suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to them, that were come unto him, ye Chief Priests and Magistrates of the Temple, and Ancients, As it were to a thief, are you come forth with swords and clubs? when I was daily with you in the Temple, you did not lay hands upon me, but this is your hour, and the power of darkness. And, apprehending him, they led him to the High Priests house; but *Peter* followed afar off. And, a fire being kindled in the mids of the court, and they sitting about it, *Peter* was in the mids of them. Whom, when a certain wench saw, sitting at the light, and had beheld him, she said, This fellow was also with him. But he denied him, saying, Woman, I know him not. And, after a while, another man seeing him, said, And thou art

art of them. But *Peter* said, O man I am not. And after the space as it were of one hour, a certain other man affirmed, saying, Verily, this fellow also was with him, for he is also a *Galilean*. And *Peter* said, Man, I know not what thou sayest. And incontinent as he was yet speaking, the Cock crew. And our Lord turning, looked on *Peter*. And *Peter* remembered the word of our Lord, as he had said, That before the Cock crow, thou shalt thrice deny me. And *Peter*, going forth adooors, wept bitterly. And the men that held him, mocked him, beating him. And they did blindfold him, and smote his face. And they asked him, saying, Prophecie, who is he that smote thee? And, blaspheming, many other things they said against him. And when it was day, there assembled the Ancients of the people, and Chief Priests, and Scribes, and they brought him into their council, saying, If thou be Christ, tell us. And he said to them, If I tell you, you will not believe me: If also I ask, you will not answer me. But from henceforth the Son of man shall be sitting on the right hand of the power of God. And they all said, Art thou then the Son of God? Who saith, You say that I am. But they said, What need we testimony any further? for your selves have heard of his own mouth. And all the multitude of them rising up, led him to *Pilate*. And they began to accuse him, saying, We have found this man subverting our nation,



and prohibiting to give tributes to *Cesar*, and saying, That he is Christ the King. And *Pilate* asked him, saying, Art thou the King of the *Jews*? But he answering, said, Thou sayest. And *Pilate* said to the Chief Priests and Multitudes, I find no cause in this man. But they were the more earnest, saying, He stirreth the people, teaching throughout all *Jewry*, beginning from *Galilee*, even hither. But *Pilate* hearing *Galilee*, Asked if the man were of *Galilee*? And when he understood, that he was of *Herod's* jurisdiction, he sent him back to *Herod*, who was also himself at *Jerusalem* in those days. And *Herod*, seeing Jesus, was very glad, for he was desirous a long time to see him, for because he heard many things of him, and he hoped to see some sign wrought by him. And he asked him in many words; but he answered him nothing. And there stood the Chief Priests and the Scribes constantly accusing him. And *Herod*, with his army, set him at nought; and he mocked him, putting on him a white garment, and sent him back to *Pilate*. And *Herod* and *Pilate* were made friends that day, for before they were enemies one to another. And *Pilate*, calling together the Chief Priests and Magistrates and the People, said to them, you have presented to me this man, as averting the people, and behold, I, examining before you, have found no cause in this man, of those things wherein you accuse him; no,



nor *Herod* neither, for I sent you to him, and behold, nothing worthy of death is done to him. I will chasten him therefore and dismiss him. And of necessity had to release unto them, upon the feast-day, one. But the whole multitude together cryed out, saying, Dispatch him, and release to us *Barabbas*; who was, for a certain sedition, made in the city, and murder, cast in prison. And *Pilate* again spake to them, desirous to release Jesus. But they cryed again, saying, Crucifie, crucifie him. And he the third time said to them, Why, what evil hath he done? I find no cause of death in him; I will correct him therefore, and let him go. But they were instant with loud voices, requiring, that he might be crucified. And their voices prevailed. And *Pilate* adjudged their petition to be done. And he released unto them, him that for murder and sedition had been cast into prison, whom they demanded; but Jesus he delivered to their pleasure. And when they led him, they took one *Simon* of *Cyrene*, coming from the countrey, and they laid the cross upon him to carry after Jesus. And there followed him a great multitude of people, and of women, which bewailed and lamented him. But Jesus turning to them, said, Daughters of *Jerusalem*, weep not upon me, but weep upon your selves, and upon your children; For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have

have not born, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us, and to the hills, Cover us. For if in the green wood they do these things, in the dry what shall be done? And there were led also other two malefactors with him to be executed. And after they came to the place, which is called *Calvari*, there they crucified him; and the thieves, one on the right hand, and the other on the left. And Jesus said, Father, forgive them, for they know not what they do. But they, dividing his garments, did cast lots. And the people stood expecting, and the Princes with them derided him, saying, Others he hath saved, let him save himself, if this be Christ, the Elect of God. And the souldiers also mocked him, coming to him, and offering him vinegar, saying, If thou be the King of the *Jews*, save thy self. And there was also a superscription written over him in *Greek*, and *Latin*, and *Hebrew* Letters, This is the King of the *Jews*. And one of those thieves that were hanged, blasphemed him, saying, If thou be Christ, save thy self, and us. But the other answering, rebuked him, saying, Neither dost thou fear God, whereas thou art in the same damnation? And we indeed justly, for we receive worthy of our doings; but this Man hath done no evil. And he said to Jesus, Lord, remember me when thou shalt come into thy Kingdom. And Jesus said to him, Amen I say

to thee; This day thou shalt be with me in Paradise. And it was almost the sixth hour; and there was made darkness upon the whole earth until the ninth hour. And the sun was darkned, and the veil of the Temple was rent in the midst. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit. And saying this, he gave up the Ghost.

*Here the Faithful kneel, or prostrate themselves, for a while upon the ground.*

And the *Centurion* seeing that which was done, glorified God, saying, Indeed this man was just. And all the multitude of them, that were present together at that sight, and saw the things that were done, returned knocking their breasts. And all his acquaintance stood afar off; and the women that had followed him from *Galilee*, seeing these things.

And behold, a man named *Joseph*, (who was a Senator, a good man and a just, he had not consented to their council and doings) of *Arimathea*, a city of *Jewry*, who also himself expected the Kingdom of God. This man came to *Pilate*, and asked the body of Jesus. And, taking it down, wrapped it in sindon and laid him in a monument hewed of stone wherein never yet any man had been laid.



*The OFFERTORY, taken out of the  
101st Psalm.*

The Church represents unto us, how our Saviour in his passion, became a figure of his Martyrs, who desiring to be freed from death, by humane instinct, and, as it were, forsaken by him for a time, in that he granted, not that unto them whilst they suffered, which they might seem to desire by their natural inclinations, might repeat, from the bottom of their hearts, those words, full of love and piety, which our Saviour, as an example of these generous champions, spoke himself: *Father, if it be possible, let this cup of sufferings pass from me, that I taste it not; but let thy will be done, not mine:*

**O** Lord, hear my prayer, and let my cry come unto thee: turn not thy face from me, &c.

SUSCIPE SANCTE PATER, till the Secret, as before,  
pag. 56, 57, 58.

*The SECRET.*

The Faithful, meditating upon our Saviour's Passion, beseech God to grant them desires and resentments of love and duty, and to excite us the rather, we must confess our own sins, and reflect, that they were the cause of our Saviour's Crucifying. Secondly, We must consider the eternal torments which we have merited, that so we may, with consent, undergo any torments in life. Thirdly, Let us contemplate, that we shall have an eternal recompence, whereunto we aspire, by the grace of Jesus Christ, and confess, that all the afflictions of this life are not worthy to be compared to the future Glory. Fourthly, We must call to mind all the pains our Saviour endured for us, having frequently in our thoughts, how much his Divine Majesty suffered for us his unprofitable servants, should not, without confusion to our selves, be unwilling to suffer, but readily and cheerfully, for our benefits, undergo these temporal light pains.

Accept



**A** Ccept, O Lord, we beseech thee this Offering: and grant, that we may receive, with pious affections and resentments, that which we celebrate in memory of the Passion of our Lord thy Son. Through the same Jesus Christ, &c.

*Against the Persecutors of the Church.*

*Protege nos, &c. as before, pag. 90.*

*Or for the Pope.*

*Oblatus, &c. as before, pag. 90.*

The Preface, Canon, &c. till the Communion, as before, from 60, to 79.

*The COMMUNION, out of the 101st Psalm.*

The Church tells us, that in receiving the Body and Blood of Jesus Christ, which represents to us his Passion, and, as it were incorporates us with him, we ought to imprint in our heart a lively apprehension of this adorable Saviour, who being presented upon the Cross with Gall and Vinegar to drink besought God his Father, with abundance of tears and loud crys, to grant us life everlasting in participation of his Sufferings and Resurrection.

**I** Mingled my drink with tears, because, lift me up, thou hast thrown me down and I withered away, like grass; but thou O Lord, endurest for ever: Thou, rising up shalt have mercy on *Sion*, because it is time to have mercy on it.

*The* POST-COMMUNION.

The Faithful beseech God, to withdraw their irregular affections from these worldly fading goods, and to make them apprehend how, as they are Christians, their happiness is not to be placed in this temporal life, wherein God oftentimes delivers them up unto persecutions, even unto death; But that they are to regard Eternity, to which the Name of Christian entitles them: Therefore they are to consider, that he, whose Name they bear, was so treated before them, to teach them, by his example, to contemn this world, and to aspire Celestial Blessings, which he, by the Merits of his Death and Passion, hath opened unto them.

**G**Rant, O Almighty God, we beseech thee, that we may, with a holy confidence, believe, that thou hast opened a passage for us to Eternal Life, by the Temporal Death of thy Son, represented in these Adorable Mysteries. Through the same our Lord Jesus Christ.

*Against the Persecutors of the Church.*

*Quæsumus Domine, &c. as before, pag. 91.*

*Or for the Pope.*

*Hæc nos quæsumus, as before, pag. 91:*

Let us Pray.

Humble your selves, and bow down your heads to God.

**L**ook down, O Lord, we beseech thee, upon this thy Family, for which our Lord Jesus Christ doubted not to be betrayed into the hands of the wicked, and so undergo the torments of the Cross. Who liveth and reigneth with thee, &c.

All the rest as before, pag. 79.

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U P O N

U P O N  
 THURSDAY  
 I N  
 Holy Week.

A T P R I M E.

Pater noster, &c. Ave Maria, &c. Credo, &c.

*Deus in adjutorium is not here said, to mind us, that Jesus Christ was abandoned by God the Father, to sufferings and death.*

*Nor is any Hymn used, to instruct us, that the Jews had dishonoured God, by putting his Son to death.*

P S A L M L I I I.

In this Psalm the Church proposeth unto us a certain model of perfect Prayer. First, We ought to beg of God, what may conduce to our salvation. Secondly, We ought to ask it in the Name of our Saviour Jesus Christ; for there is no other Name given to men by which they can be saved. Thirdly, We must have a firm faith in God's omnipotence. Fourthly, We are to look upon God as our Judge, who gives to every man according to his works, and therefore the confidence wherewith we pray, is grounded upon the testimony of our conscience, that it is not guilty of any thing which may render us unworthy to present our selves



before his Divine Majesty. Fifthly, We must place all our confidence in God's mercy, in the verity of his promises, and not in our merits. Sixthly, We are to beg the grace, to love justice, so that no persecution whatever may cause us to swerve from it. Seventhly, We must not desire punishment upon the wicked, out of hatred or revenge, but out of charity for their correction, as long as there is hopes of their amendment, and to the end, that others, by their chastisements, may fear to imitate them, and that, the empire of sin being overcome, God alone may reign in this world. Eighthly, We ought to beg, that the adversities and misfortunes of this life, may not deject us, nor prosperity charm our senses and affections, but that we may rely upon God, and glorifie him. Ninthly, And to glorifie God as we ought, we must offer up our selves to him in the spirit of sacrifice and annihilation, that is of Penance. Tenthly, The service and duty we offer up to God must be free not servile. Eleventhly, We must acknowledge our selves unable to make a voluntary and true offering of our selves, if the grace God do not deliver us from our sins, which we must pray for from our very hearts.

**O** God, save me in thy Name, and in thy strength judge me.

O God, hear my prayer with thine ears, receive the words of my mouth.

Because strangers have risen up against me, and the strong have sought my soul, and they have not set God before their eyes.

For behold God helped me, and our Lord is the receiver of my soul.

Turn away the evils to mine enemies, and in thy truth destroy them.

I will voluntarily sacrifice to thee, and will confess to thy Name, O Lord, because it is good

Because thou hast delivered me out of all tribulation: and mine eye hath looked down upon mine enemies.

## P S A L M 118, OR 119.

The Royal Prophet teaches us, in the first part of this 118th Psalm, that mans true felicity consists in living free from sin, and in keeping God's law for his love, and because he so commands us. Secondly, He teacheth us, that to observe the law of God as we ought, we must ask his grace to learn it from our youth. Thirdly, How that knowing it, we must praise his Majesty, and beg his grace to observe it with a true heart, void of fear or confusion. Fourthly, That to render us worthy of this grace of perseverance, in the obedience of divine law, we ought to meditate continually upon it; it must be the object of our entertainment, and we must have a greater care and pleasure to accomplish it, than worldly covetous men have to get and preserve their perishing riches.

**B**Lessed are the immaculate in the way;  
which walk in the law of our Lord.

Blessed are they, that search his testimonies,  
that seek after him with all their heart.

For they that work iniquity, have not walk-  
ed in his ways.

Thou hast very much commanded thy com-  
mandments to be kept.

Would God my ways might be directed to  
keep thy justifications.

Then shall I not be confounded, when  
I shall look throughly in all thy command-  
ments.

I will confess to the indirection of heart,  
in that I have learned the judgments of thy  
justice.

I will keep thy justifications: forsake me not  
wholly.

Wherein doth a young man correct his way?  
in keeping thy words.

With my whole heart, I have sought after thee: repel me not from thy commandments.

In my heart I have hid thy words: that I may not sin to thee.

Blessed art thou, O Lord: teach me thy justifications.

In my lips I have pronounced all the judgments of thy mouth.

I am delighted in the way of thy testimonies, as in all riches.

I will be exercised in thy commandments: and I will consider thy ways.

I will meditate in thy justifications: I will not forget thy words.

In this second part of this 118, or 119 *Psalm*, the Prophet *David* farther teacheth us the conduct which God is pleased to use to those who, with a faithful heart, intend the observing his Commandments. 1. God brings to their knowledge, that this life is but as death, that so they may be brought to find out the true life, which consists in knowing and loving him. 2. He shews them, that in this world men are intangled in sin and ignorance, to the end to raise them to a desire to be enlightened by his grace. 3. God inspires them with a consideration, that this life is but a banishment, that looking upon themselves as strangers and exiled persons, surrounded with ambushes, enemies, and miseries, they may thirst after their true country, which is Heaven. 4. God exercises the Faithful by persecutions and other traverses, that so he may bring them to conform and submit to his will. 5. He often permits them to be perplexed and disquieted, to humble and make them sensible of their own weakness, and the want they have of God's continual assistance, to the end they make their addresses unto him, placing all their hopes in his mercy,

and not in their own strength. 6. God frees them from sin, and confirms them in vertue, dilates and enlarges their hearts by filling them with his love, that they may with exact diligence and fervent perseverance walk in his paths.

**R**ender to thy servant, quicken me : and I shall keep thy words.

Reveal mine eyes : and I shall consider the marvellous things of thy law.

I am a sojourner in the land, hide not thy commandments from me.

My soul hath coveted to desire thy justifications at all time.

Thou hast rebuked the proud : cursed are they that decline from thy commandments.

Take from me reproach and contempt : because I have sought after thy testimonies.

For princes sate and they spake against me : but thy servant was exercised in thy justifications.

For both thy testimonies are my meditation, and thy justifications my counsel.

My soul hath cleaved to the pavement : quicken me according to thy word.

I have uttered my ways, and thou hast heard me ; teach me thy justifications.

Instruct me the way of thy justifications, and I shall be exercised in thy marvellous works.

My soul hath slumbered for tediousness : confirm me in thy words.

Remove from me the way of iniquity : and according to thy law have mercy on me.



I have chosen the way of truth : I have not forgotten thy judgments.

I have cleaved to thy testimonies, O Lord : do not confound me.

I ran the way of thy commandments : when thou didst dilate my heart.

**C**Hrist became obedient unto death for us.

*Pater noster, &c. Ave Maria, &c.  
Miserere mei Deus, &c. as before, pag. 6.*

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## At the Third Hour.

*Pater noster, &c. Ave Maria, &c.*

In this third part of the 118th, or 119th *Psalms*, the Prophet represents unto us the state of a soul which God hath dilated : And first, he shews us the need we have of an abundant and omnipotent grace to acquit our selves of our obligations. 2. That we must stand vigilantly upon our guard, lest the temptations, arising from covetousness, or other exteriour and sensible objects, trespass upon our modesty, temperance, or chastity. 3. That, with resolution and courage, we ought to repel and overcome the reproaches and persecutions of the wicked.

**S**Et me a law, O Lord, the way of thy justifications : and I will seek after it always.

Give me understanding, and I will search thy law : and I will keep it with my whole heart.

Conduct me into the path of thy Commandments: because I would it.

Incline my heart into thy testimonies: and not into avarice.

Turn away mine eyes, that they may see not vanity: in thy way quicken me.

Establish thy Word to thy servant, in thy fear.

Take away reproach which I have feared: because thy judgments are pleasant.

Behold I have coveted thy Commandments: in thy equity quicken me.

And let thy mercie come upon me, Lord: thy salvation according to thy Word.

And I shall answer a word to them that upbraid me: because I have hoped in thy words.

And take not away out of my mouth the word of truth utterly: because I have much hoped in thy judgments.

And I will keep thy law always: for ever, and for ever and ever.

And I walked in largeness: because I have sought after thy Commandments.

And I spake of thy testimonies in the sight of Kings, and was not confounded.

And I meditated in thy commandments which I loved.

And I have lifted up my hands to thy Commandments, which I loved: and I was exercised in thy justifications.

In this fourth part of the 118 or 119 Psalm, the Royal Prophet teaches us to renew our spiritual life; and first, he shews us the chief affliction of the Faithful, being in their not enjoying Almighty God; yet their hopes thereof is their onely joy and sole comfort, in which hope their soul is much elevated towards Heaven, that they descend not to take content in earthly pleasures. 2. The Prophet shews us how to reject temptations that assault us when we see the wicked prosper, and how to behave our selves in persecutions, by considering the punishments threatned to the wicked, and the reward promised to the just. 3. We must raise in our selves a zeal and holy horror against the disorders the wicked commit in this life, and beware lest by a vain compliance we partake with them. 4. Being truly sensible of our abode here amongst the wicked, it will be requisite that we truly and really desire to return into Heaven our proper Country. 5. Since to observe Gods Commandments, is the way to get securely thither, we are to walk with great care and particular circumspection. 6. That we may avoid the ambushes and snares which environ us whilst we are in this World, we ought to have continual recourse to God by prayer and meditation of his Law, by strictly examining our very thoughts, by searching into the very bottom of our hearts, lest blinded with self-love we lose our selves. 7. That we apply our selves and converse with good, wise, and knowing persons in a spiritual life; by adhering to our Councils, and imitating their prudence and vertue, and by partaking in their necessities and sufferings. 8. We must beware of too much confidence of our selves, but always acknowledge that, the good conduct of our life is a gift from Gods mercy.

**B**E mindful of thy word to thy servant,  
wherein thou hast given me hope.

This hath comforted me in my humiliation,  
because thy word hath quickned me.

The proud did unjustly exceedingly, but I  
declined not from thy Law.

I have been mindful of thy judgments from  
everlasting, O Lord: and was comforted.

Fainting possessed me, because of sinners for-  
saking thy Law.

Thy justifications were song by me, in the place of thy peregrination.

I have been mindful in the night of thy name, O Lord, and have kept thy Law.

This was done to me, because I sought after thy justifications.

My portion, O Lord, I say to keep thy Law.

I besought thy face, with all my heart: have mercy on me, according to thy word.

I thought upon my ways, and converted my feet unto thy testimonies.

I am prepared, and am not troubled: to keep thy Commandments.

The cords of sinners have wrapped me round about: and I have not forgotten thy Law.

At midnight I rose to confess to thee, for the judgments of thy justification.

I am partaker of all that fear thee: and that keep thy Commandments.

The Earth, O Lord, is full of thy mercy: teach me thy justifications.

In this fifth part of the 118th or 119th Psalm, the Faithful who have received the Word of God with a firm faith, are taught their obligation to beg of God the gift of knowledge and understanding to apprehend and tast heavenly things, with submission to divine truths, that understanding which gives them a gust and sense of things belonging to God: first, to the end they may be able with gladness to bear the afflictions of this World, acknowledging they avail to amend our lives. Secondly, That they may prefer heavenly benefits which God hath promised in his Law, before the fading goods of this life. Thirdly, That they may acknowledge that man was made to be just, to preserve peace and unity in a holy conversation, which they ought to have  
with



with one another, to love God above all Creatures, to serve him ardently through the whole course of this life, humbly adoring the justice of his judgments. Fourthly, That finding more consent in Gods service than in any worldly pleasures, they may in some manner comprehend the consolation and happiness they shall find hereafter by the comfort he offords his servants in their present afflictions. Then the Royal Prophet teaching the Faithful that the wicked apprehend not these truths, their hearts being besotted in wickedness, which draws upon them their damnation, he exhorts them to beseech God to purifie their hearts, and elevate them above the things of this World, and to dispose them to take consent onely in his honour and service, and to place their onely joy, desires, pretentions, and repose in him.

**T**HOU hast done bounty with thy servant,  
O Lord, according to thy Word.

Teach me goodness, and discipline, and knowledge : because I have believed thy Commandments.

Before I was humbled I offended : therefore I have kept thy Word.

Thou art good ; and in thy goodness teach me thy justifications.

The iniquity of the proud is multiplied upon me : but I in all my heart will search thy Commandments.

Their heart is curded together as milk : but I have meditated thy Law.

It is good for me that thou hast humbled me : that I may learn thy justifications.

The Law of thy mouth is good unto me, above thousands of gold and silver.

Thy hands have made me, and formed me : give me understanding, and I will learn thy Commandments.

They that fear thee shall see me, and shall rejoyce: because I have much hoped in thy words.

I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

Let thy mercy be done to comfort me, according to thy word unto thy servant.

Let thy commiserations come to me, and I shall live: because thy Law is my meditation.

Let the proud be confounded, because they have done unjustly toward me: but I will be exercised in thy Commandments.

Let them be converted to me that fear thee: and that know thy testimonies.

Let my heart be made immaculate in thy justifications, that I be not confounded.

The Church having taught us how necessary Gods grace is for us to accomplish his Commandments, that we may enjoy eternal bliss, tells us farther, that his grace is not given to men, but by the merits of Jesus Christ, and that to the same end he became man, and suffered death for us.

V. Christ became obedient unto death for us.

*Pater noster, &c. Miserere mei Deus, &c.* as before, pag. 64.

## THE PRAYER.

*Respice quesumus, &c.* as before, pag. 130.

At

## At the Sixth Hour.

*Pater noster, &c. Ave Maria, &c.*

*P S A L M* 118, or 119.

The Prophet *David* in the sixth part of this Psalm, tells us, how unalterable the just are in obeying the Law of God in the midst of persecutions, considering the duty all creatures owe to God. No brute beast will in the least resist his Creator's commands; how much the more then are men obliged to obey him, who are made after his own image, and called to enjoy eternal bliss with him? Secondly, in considering how contemptible the goods of this life are, and how inestimable those promised by Gods Law. All perfections which these earthly goods have, are finite and transitory, and onely those which God promises his servants, are infinite and eternal, which alone can render us truly happy.

**M**Y Soul hath fainted for thy salvation: I have much hoped in thy Word.

My eyes have failed for thy word, saying, When wilt thou comfort me?

Because I am made as a bottle in the hoar frost: I have not forgotten thy justifications.

How many are the days of thy servant? when wilt thou do judgment on them that persecute me?

The unjust have told me fables: but not as thy Law.

All thy Commandments are truth: they have unjustly persecuted me, help me.

They

They have well near made an end of me in the Earth: but I have not forsaken thy Commandments.

According to thy mercy quicken me, and I shall keep the testimonies of thy mouth.

For ever, Lord, thy Word is permanent in Heaven.

Thy truth in generation and generation: thou hast founded the Earth, and it is permanent.

By thy ordinance the day continueth: because all things serve thee.

But that thy Law is my meditation: I had been perhaps perished in my humiliation.

I will not forget thy justifications for ever: because in them thou hast quickned me.

I am thine, save me: because I have sought out thy justifications.

Sinners have expected me to destroy me: I understood thy testimonies.

Of all consummation I have seen the end: thy Commandment is exceeding large.

In the seventh part of this 118 or 119 Psalm, the Kingly Prophet instructs us, that to obtain divine knowledge and wisdom, we must earnestly demand it of God, and we must testify an ardent love to him, and endeavour to keep his Commandments. Secondly, He teaches us that this divine wisdom renders us more loving than our Masters, when we love him more than they; for our Masters are his Disciples as well as we. It is a Master which not onely makes us know good, but gives us also the will and power to do it. Consequently, the Prophet tells us the effect of this divine wisdom. It makes us flie and hate sin, and delight in the Law of God. By it we put on a firm resolution to keep the Commandments; by it we order our lives well, and

all



all things relating to our soul: and disposing our heart to be upright and sincere, we do all things according to Justice and Equity. It fortifies us against temptations and persecutions, making us prefer the expected rewards for our good works, before the vain pleasures and goods of this World.

**H**OW have I loved thy law, O Lord! all the day it is my meditation.

Above my enemies thou hast made me wise by thy Commandment: because it is to me for ever.

Above all that taught me have I understood because thy testimonies are my meditation.

Above Ancients have I understood: because I have sought thy Commandments.

I have stayed my feet from all evil way that I may keep thy words.

I have not declined from thy judgments, because thou hast set me a law.

How sweet are thy words to my jaws, more than honey to my mouth!

By thy Commandments I have understood therefore have I hated all the way of iniquitie.

Thy Word is a lamp to my feet, and a light to my paths.

I swear, and I have determined to keep thy judgments of thy justice.

I am humbled exceedingly, O Lord: quicken me according to thy Word.

The voluntaries of my mouth make acceptable, O Lord: and teach me thy judgments.

My soul is in my hands always : and I have not forgotten thy law.

Sinners laid a snare for me : and I have not erred from thy commandments.

For inheritance I have purchased thy testimonies for ever : because they are the joy of my heart.

I have inclined my heart to do thy justifications for reward.

In the Eighth Part of this *Psalms* the kingly Prophet teaches us, that, to the end a faithful soul may be made capable of divine wisdom, she must divest her self of the maxims of humane prudence, and that, to preserve it, she must be solicitous to avoid sin, not so much in detestation of sin, as for the content and pleasure she ought to take in just actions: She must always endeavour to have a holy fear of losing that grace, which has given her sentiments of joy in avoiding sin, and by which, as yet, she hath a fear to be forsaken of God, though he inflict not punishments upon her. In fine, she ought to have a great zeal for the service and glory of God.

**I** Have hated the unjust : and I have loved thy law.

Thou art my helper and protector : and upon thy word I have much hoped.

Depart from me ye malignant : and I will search the Commandments of my God.

Receive me according to thy word, and I shall live : and confound me not of my expectation.

Help me, and I shall be saved : and I will always meditate in thy justifications.

Thou hast despised all that revolt from thy judgments : because their cogitation is unjust.

All the sinners of the earth I have reputed prevaricatorers : therefore have I loved thy testimonies.

Pierce my flesh with thy fear : for I am afraid of thy judgments.

I have done judgment and justice : deliver me not to them that calumniate me.

Receive thy servant unto good : let not the proud calumniate me.

Mine eyes have failed after salvation : and for the word of thy justice.

Do with thy servant according to thy mercy : and teach me thy justifications.

I am thy servant : give me understanding, that I may know thy testimonies.

It is time to do, O Lord : they have dissipated thy law.

Therefore have I loved thy Commandments : above Gold and Topazius.

Therefore was I directed to all thy Commandments : all wicked way have I hated.

The Church tells us, that this Divine Wisdom, whereof the Royal Prophet speaks, is not given to men by the merits of Christs Passion ; as no man can be saved, but by faith in Jesus Christ.

V. Christ was made obedient for us even unto death.

*Pater noster, &c. Ave Maria, &c.  
Miserere mei Deus, &c. as before, pag. 6.*

### THE PRAYER.

*Respice quæsumus, &c. as before, pag. 130.*

## At the Ninth Hour.

*Pater noster, &c. Ave Maria, &c.*

## P S A L M 118, or 119.

In the Ninth Part of this 118th or 119th *Psalms*, the Holy Prophet teaches us, by his example, to honour the Law of God with profound Humility, telling us, that if we love it, 'tis God's gift. He exhorts us, to beseech his Majesty, not to have his gifts imperfect; but that, illuminating our Spirit, we may truly understand his Law, and observe his Instructions and Commands. Secondly, He bids us consider, that God would not, that his Holy Law should be written and delivered to us in vain; but to be as a sure Guide to our Actions: Therefore we beg, that our Consciences reproach not our Deeds, for being uncomfortable to our knowledge. Thirdly, He shews us, how deplorable their condition is, who follow other Rules, and lead their Lives by other Maxims than what the Law of God prescribes. Fourthly, The Prophet tells us, with what purity we ought to meditate upon the Holy Scriptures, which contain the Law of God, forbearing, either in Thought or Word, all sort of Error, or Lying, that so we may neither deceive, nor be deceived. Fifthly, He minds us of our Frailty and Misery; which yet must not discourage us, since God Almighty's Grace gives us strength and power to perform his Commandments.

**T**hy testimonies are marvellous: therefore hath my soul searched them.

The declaration of thy words doth illuminate: and giveth understanding to little ones.

I opened my mouth and drew breath: because I desired thy Commandments.



Look upon, and have mercy on me, according to the judgment of them that love thy Name.

Direct my steps according to thy Word, and let not any injustice have domination over me.

Redeem me from the calumnies of men, that I may keep thy Commandments.

Illuminate thy face upon thy servant : and teach me thy justifications.

Mine eyes have gushed forth issues of waters : because they have not kept thy law.

Thou art just, O Lord : and thy judgment is right.

Thou hast commanded justice thy testimonies : and thy verity exceedingly.

My zeal hath made me to pine away : because my enemies have forgotten thy words.

Thy word is fired exceedingly : and thy servant hath loved it.

I am a young man, and contemned : I have not forgotten thy justifications.

Thy justice is justice for ever : and thy law is verity.

Tribulation and distress have found me : thy Commandments are my meditation.

The Royal Prophet, in the Tenth Part of this *Psalm*, adviseth us, first, continually to advance in fervour and piety, and how, by his example, we must thirst after justice. Secondly, That we must overcome all obstacles, that may impede our progress. Thirdly, That we must consider, that in the beginning of a spiritual course of life, we are to enter up

son it by the spirit of God, so in the progress, that we especially beware, lest there slide into our hearts any secret motions; that may hinder our advancement in piety.

And, as we are to begin courageously, so to go on with more vigour; not regarding what the Flesh can, but what the Spirit will do, according to what the Word of God ordains, putting all our confidence in his divine assistance. Fourthly, That the dislike, which we ought to have of sinners, with drawing themselves from God, and consequently from their Salvation, in not obeying his Commandments, should move us to walk with more vigilance and fervour towards perfection: Since not to go forward is to go backwardly. Fifthly, Since God's decrees are true, from the Beginning to all Eternity, so, if we conform to his will, and observe the order of his decrees, we shall not fail to make daily advancement present, and for the time to come, where the light of our knowledge shall find a new encrease.

Have cried in my whole heart, hear me,  
O Lord: I will seek after thy justifications.

I have cried to thee, save me: that I may keep thy Commandments.

I have prevented in maturity, and have cried: because I hoped much in thy words.

Mine eyes have prevented early unto thee: that I might meditate thy words.

Hear my voice, according to thy mercy,  
O Lord: and according to thy judgment quicken me.

They that persecute me, have approached to iniquity: but from thy law they are made far off.

Thou art nigh, O Lord: and all thy ways are truth.

From the beginning I knew of thy testimonies:

monies : that thou hast founded them for ever.

See my humiliation, and deliver me : because I have not forgotten thy law.

Judge my judgment, and redeem me : for thy word quicken thou me.

Salvation is far from sinners : because they have not sought after thy justifications.

Thy mercies are many, O Lord : according to thy judgment quicken me.

There are many that persecute me, and afflict me : I have not declined from thy testimonies.

I saw the prevaricators, and pined away because they kept not thy words.

See that I have loved thy Commandments O Lord : in thy mercy quicken me.

The beginning of thy words is truth : all thy judgments of thy justice are for ever.

In the last part of this *Psalms*, the Royal Prophet tells their Duties, who endeavour to advance in piety. First, The spirit of the fear of our Lord ought so much to possess them, that all other fear must find no place in their heart. Secondly, God's holy words ought to be their chief delight; as the hatred of sin must be their chief aversion. Thirdly, They must frequent Prayer with much solicitude especially at hours appointed by the Church. Fourthly, The souls must be so tranquil, as not to be discomposed with any traverses of this world. Fifthly, We ought to groan after their salvation. Sixthly, They must consider God is present in all their actions. Seventhly, They must have hearty sorrow for their past sins; and give God thanks that he hath freed them from them. They ought likewise to consider, that God sought them, when as yet they sought not him; and that he sought them, to the end they might see

seek him in the way of his Commandments. They must vigilantly regard all their faults and deeds; considering, that they are as sheep gone astray, if God of his goodness had not sought them himself, and relieved them from all the dangers they were in, placing them in the security they desire. They must place their hopes in him, whatever hazards befall them, reposing themselves in the faithfulness of his promises, and the abundance of his mercy; and that in this confidence they behold him as their Chief Director and Eternal Pastor.

**P**Rinces have persecuted me without cause: and my heart hath been afraid of thy words.

I will rejoyce at thy words: as he that findeth many spoils.

I have hated iniquity, and abhorred it: but thy law I have loved.

Seven times in the day I have said praise to thee: for the judgments of thy justice.

There is much peace to them that love thy law: and there is no scandal to them.

I expected thy salvation, O Lord: and have loved thy Commandments.

My soul hath kept thy testimonies: and hath loved them exceedingly.

I have kept thy Commandments and thy Testimonies: because all thy ways are in thy sight.

Let my petition approach in thy sight, O Lord: according to thy word give me understanding.

Let my request enter in thy sight: according to thy word deliver me.



My lips shall utter an hymn, when thou shalt teach me thy justifications.

My tongue shall pronounce thy word : because all thy Commandments are equity.

Let thy hand be to save me : because I have chosen thy Commandments.

I have coveted thy salvation, O Lord : and thy law is my meditation.

My soul shall live, and shall praise thee : and thy judgments shall help me.

I have strayed, as a sheep that is lost : seek thy servant, because I have not forgotten thy Commandments.

The Church teacheth us, that it is by Jesus Christ God fought us, even then, when as yet we fought him not, in following Jesus Christ his Son, whom he hath established a Mediatour between himself and us, we must therefore run, in such manner, as that we may attain to him ; we must observe the end of our progress and course, where he hath fixed his, which is to be obedient even unto death.

V. Christ become obedient for us, even unto death.

*Pater noster, &c. Ave Maria, &c. Miserere mei Deus, &c. as before, p. 6.*

## THE PRAYER.

*Respice quesumus, &c. as before, pag. 130.*

## The General Absolution.

Upon Holy Thursday, in the Morning, according to the good and laudable custom of *France*, the General Absolution is given in the great Hall at the King's Court, where his most Christian Majesty, with many Princes, and his whole Court, are present. First begins a Sermon; the Bishop, in his Robes, accompanied with his Clergy, gives the Absolution, and all upon their knees sing the *Miserere mei Deus*, with the Verses and Prayers following. This Ceremony is a sign of the Sacramental Absolution, which heretofore was given to those sinners who had done Penance in the Lent. And this day is also called Absolution Thursday, because Penitents are then absolved, and admitted to participate of the Eucharist, it being that day on which Jesus Christ instituted it: and thereby the Church shews us, that at present she inflicts not so severe Penances now as formerly, yet she teaches them to do fruits worthy of Penance, that they may be admitted to participate of this Holy Sacrament, on this day, whereon Christ our Saviour began, by his Passion, the Work of our Redemption to God his Father.

**L**ord, have mercy on us.

**L** Christ, have mercy on us.

Lord, have mercy on us.

*Pater noster, &c.*

And lead us not into temptation.

But deliver us from evil. Amen.

*V.* O Lord, deal not with us according to our sins.

*R.* Nor yet reward us according to our iniquities.

*V.* O Lord, remember not our past offences.

*R.* But let thy mercies soon prevent us.

*V.* Turn

*V.* Turn thy face towards us ; though a little.

*R.* And graciously hear thy servants.

*V.* O Lord, save thy servants, and thy handmaids.

*R.* Trusting in thee, O my God.

*V.* Be unto them, O Lord, a Tower of strength.

*R.* Against the assaults of the enemy.

*V.* Send them, O Lord, thy help from thy holy place.

*R.* And out of Sion protect them.

*V.* O Lord, hear my Prayer.

*R.* And let my cry come unto thee.

*V.* Our Lord be with you.

*R.* And with thy Spirit.

Let us Pray.

**H**ear, O Lord, our Supplications, and graciously regard me, who in the first place have need of thy mercy : and as thou hast been pleased to chuse me by thy grace, not for my merit, to be thy Minister in this action ; Grant, that I may faithfully acquit my self of the Charge committed to me, and co-operate, by our ministring, the effect of thy bounty : Through our Lord Jesus Christ thy Son, who liveth and reigneth with God the Father, in the unity of the Holy Ghost, one God for ever.

*Amen.*

Let

Let us Pray.

**W**E beseech thee, O Lord, grant thy servants grace, to do fruits worthy of penance, that, having obtained pardon for their sins, they may be resetled pure and clean in thy Church, from the integrity of which they have gone astray: Through our Lord Jesus Christ, &c. *Amen.*

Let us Pray.

**O** Lord, I beseech thy Majesty, that, out of thy bounty, thou wilt be pleased to give thy pardon to these thy servants, confessing their sins and offences, and to loosen the bonds of their past crimes; who didst carry upon thy shoulders the strayed sheep back to thy fold, and hast graciously heard the prayers of the publican, look down also favourably upon these penitents, and incline unto their petitions, that, by their perseverance in confessing and tears, they may obtain what they desire, and being readmitted to a participation of thy holy Altar, they may have fresh hopes of Eternal Glory: Who livest and reignest, &c.

Let us Pray.

**O** God, who of thy goodness hast created, and of thy mercy repaired mankind, and  
by



by the blood of thine onely Son hast redeemed man, deprived of eternal life, through the malice of the Devil; Grant a new life to these penitents, thy servants, whose death thou desirest not: And as thou forsakest not even those who go astray, receive those who return to repentance. O Lord, mercifully regard the tears and sighs of thy servants; heal their wounds, stretch forth thy helping hand to them cast down before thee; to the end thy Church may not lose any part of its body; lest thy flock be lessened, lest the enemy insult over the loss of thy family; lest those who have been regenerated by the wholesome water of baptism, fall into a second death. We therefore, O Lord, offer up unto thee our most humble Prayers; we shed the tears of our hearts before thee, in testimony of our regret. Pardon those that confess unto thee, to the end, that through thy mercy they may escape condemnation at the last judgment. Let them be ignorant of that which terrifies in darkness of torments in flames; and grant, that, returning from their errours, to the path of justice, they may not hereafter receive new wounds, but that they may remain entire and perpetual, in that which thy Grace has conferred, and thy Mercy restored. By the same our Lord Jesus Christ, &c.  
*Amen.*

The Bishop then takes the Crozier, and, stretching his right hand over the People, says,

Let us Pray.

**O**Ur Lord Jesus Christ, who, by giving up himself, and shedding his immaculate blood, did vouchsafe to take away the sins of the whole world, and who said to his Disciples, and, in them, to their successours, (among whom thou art pleased to make me one, though unworthy) Whatsoever you shall bind on Earth, shall be bound in Heaven, and whatsoever you loose on Earth, shall be loosed in Heaven; may he vouchsafe, through this my Ministry, by the intercession of the blessed Virgin *Mary*, his Mother, of *St. Michael* the Archangel, of the Apostle *St. Peter*, to whom the power of binding and loosing was given, and of all Saints, by vertue of his sacred blood, shed for the remission of sins, to grant you absolution of all your offences, negligently committed, in thought, word, or deed; and that, after you are quit from the bonds of sin, he will please to restore you to the Kingdom of Heaven. Who, with God the Father and the Holy Ghost, liveth and reigneth for ever and ever. *Amen.*

**A**Lmighty God, grant unto you absolution and remission of all your sins, space of true penance and amendment of life. *Amen.*

Then

Then the Bishop gives his solemn Benediction, saying,

*V.* Blessed be the Name of our Lord.

*R.* Now and for evermore.

*V.* Our help is in the Name of our Lord.

*R.* Who made Heaven and Earth.

Almighty God, Father, Son, and Holy Ghost,  
bless you all. *Amen.*

After the solemn Benediction is given, the Deacon, in his Dalmatique, kneeling down to the Bishop, asks his Blessing for the reading of the Gospel; and, having received it, sings the Gospel out of that day's Mass, *Ante diem festum, &c.*

The Bishop, setting aside his Mitre, stands upright, holding the Crozier in both his hands, till the end of the Gospel, to teach us to listen with respect to God's Holy Word, and testify our Faith of the Resurrection.

After the Deacon hath read the Gospel, he presents the Book to the Bishop, to kiss; to testify the Union and Charity, which all Christians ought to have in the observation of the Word of God, to obtain pardon for their sins, and reconcile themselves to God.

The King washes the feet of thirteen poor people, and attends on them at the Table, in great ceremony, in imitation of Christ's Humility; who washed his Apostles feet, who were thirteen, comprehending St. Paul.

At Paris the Archbishop gives the same general Absolution on Wednesday-afternoon, at our Lady's Church, and on Thursday-morning at the Church-yard of the Holy Innocents.

*For the Washing of the Feet.*

The Church, imitating the Example and Command, which our blessed Saviour gave us, celebrates this day the Ceremony of Washing Feet; and teacheth us, that he thereby hath recommended Humility and Charity among us, and to be careful, that we cleanse our selves from the least sins; figured unto us by the filth that sticks to our feet. 'Tis that which the Church presents unto us by Antiphons, by the Verses of the Psalms, and by the Prayers sung in this Ceremony; blessing God for the Graces bestowed on us, through our Lord Jesus Christ: where we must observe, that he calls it a New Command; wherein he obliged us, to love one another; for that the Old Command, given unto *Moses*, and engraven upon the Tables of the Law, was to love ones Neighbour as ones self: but Jesus Christ had made it a New Command, by the extent he gave it; requiring us, to love our Neighbour more than our selves, even as to this temporal life; that is to say, as Christ gave his life for us: so we ought to offer up ours for our Neighbour, upon certain occasions, as if his salvation were in danger, we ought to expose our life to preserve him.

The practice of this Day's Ceremony is very ancient; for *St. Augustin*, in his Epistle, and the Seventeenth Council of *Toledo*, held in the Seventh Age, in the Third Canon, and *St. Eligius*, Bishop of *Noyon*, in the same Age, in his Fourth and Eighth Homily of our Lord's Supper, makes mention of it.

The Prelate, or Superior, in his Albe, Amice, Stole and Coap of a Violet colour, with his Deacon and Subdeacon, goes to the place prepared to wash the Feet; the Deacon, holding the Book of the Gospel between his Arms, kneels to the Prelate, or Superior, and asks his Blessing to read the Gospel, saying, *Sir, Vouchsafe to Bless me*; and, having received his Benediction, puts the Book into the Subdeacons hands, to testify, he declares nothing to the People, but what he was ordered to do by the Prelate.

The Acolyts hold the Candles, to signify the joy which the people ought to have, in that they are enlightened with the  
Gift



Gift of Faith: Before the Deacon begins to read the Gospel, he begs God's Grace for the Assembly, to hear his Word worthily, saying,

Our Lord be with you.

He incenseth the Book, to signifie, that we adore Jesus Christ, who redeemed us and freed us from our sins by faith in the Gospel; acknowledging him to be God, and the second Person of the Holy Trinity. And then he reads the Gospel, *Ante diem Festum*, as before.

The Gospel being ended, the Subdeacon presents the Book to the Prelate, or Superior, to kiss; who thereby testifies the Unity and Charity which the Faithful ought to have in the observance of God's Word, to the end to obtain pardon for their sins.

The Deacon incenseth after the usual manner. Then the Prelate or Superior, laying aside his Coap, the Deacon and Subdeacon, putting a Towel about him, washeth the feet of those chosen for this Ceremony, dries, and kisses them, whilst they sing.

**I** Give you a New Commandment, that you love one another, as I loved you, saith our Lord.

PSALM 118.

**B**lessed are the immaculate in the way: which walk in the law of our Lord.

The Antiphon, *Mandatum novum, &c.* and the other Antiphons out of the Psalms are repeated, and onely the first Verse of each Psalm is said.

*Ant.* After our Lord was risen from Supper, he put Water into a Bason: and began to wash his Disciples feet, to whom he left this example.

*For the Washing of the Feet.* 161

*Psalms* 47. Great is our Lord, and to be praised exceedingly : in the city of our God, in his holy mount.

*Ant.* After our Lord Jesus had suppt with his Disciples, he washed their feet, and said unto them, Do you see what I, your Lord and Master, have done unto you? I have given you an example, that you also may do the like.

*Psalms* 84. O Lord, thou hast blest thy land : thou hast turned away the captivity of *Jacob*.

*Ant.* Wilt thou, O Lord, wash my feet? Jesus answered and said unto him, If I wash not thy feet, thou shalt have no part with me.

*V.* Jesus came unto *Simon Peter*, and *Peter* said to him,

*Here the Antiphon is repeated:*

Wilt thou, O Lord, wash my feet? Jesus answered and said unto him, If I wash not thy feet, thou shalt have no part with me.

*V.* What I do, thou knowest not now; but shalt know hereafter.

*Then is repeated this Antiphon the third time.*

O Lord, dost thou wash my feet? Jesus answered and said unto him, If I wash not thy feet, thou shalt have no part with me.

M

*V.* If

*V.* If I, your Lord and Master, have washed your feet: how much more ought you to wash one anothers feet.

*Psalms* 116. All nations hear these things: and all people understand them.

*Ant.* All men shall know you to be my disciples, in that you love one another.

*V.* Said Jesus to his disciples:

*Ant.* Let faith, hope and charity abide in you; these three: but the greatest of them is charity.

*V.* But now remain faith, hope and charity; these three: but the greatest of them is charity.

*Ant.* Blessed be the Holy Trinity, and Undivided Unity, we will confess unto him: because he hath dealt with us according to his mercy.

*V.* Let us bless the Father, and Son, with the Holy Ghost.

*Psalms* 83. How beloved are thy tabernacles, O Lord of Hosts! my soul coveteth and fainteth unto the courts of our Lord.

*Ant.* Where charity and love is, there is God.

*V.* The love of Jesus Christ hath united us.

*V.* Let us rejoyce, and praise him.

*V.* Let us fear and love the living God.

*V.* And love one another with a sincere heart.

*For the Washing of the Feet.* 163

*Then the Antiphon is repeated.*

Where charity and love is, there is God.

*V.* When therefore we are assembled,

*V.* Let us beware, we are not divided in mind.

*V.* Let all quarrels and contentions cease.

*V.* And let Christ be among us.

*Then the Antiphon is repeated the third time.*

Where charity and love is, there is God.

*V.* Grant that we may see with the blessed,

*V.* Thy face in glory, O Christ our Lord.

*V.* There to enjoy a happy and immense joy.

*V.* For ever and ever. *Amen.*

*Then the Superior, or he that washes the feet of others, washeth his hands, wipes them, and, putting on his Coap, he stands upright, with his head bare, says, Pater noster, &c.*

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* Thou hast enjoined, O Lord,

*R.* That thy Laws be exactly observed.

*V.* Thou hast washed thy Disciples feet.

*R.* Despise not the work of thy hands.

*V.* O Lord, hear my Prayer.

*R.* And let my cry come unto thee.

*V.* Our Lord be with you.

*R.* And with thy Spirit.



Let us Pray.

**G**Rant, O Lord, we beseech thee, that we may worthily discharge this our duty and since thou vouchsafest to wash thy Disciples feet, despise not the work of thy hands which thou hast commanded us to retain and imitate, that as we here cleanse all filth from our Bodies, so thou wilt be pleased to free our Souls from all sins. Which we beseech thee to grant us; who livest and reignest God, forever and ever. *Amen.*

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T H I

THE  
 MASS  
 FOR  
 THURSDAY  
 IN  
 Holy Week.

*The station in the Church of St. John of Lateran.*

This day, in *Rome*, the station is in this Church, because the Pope did formerly bless the Holy Oyls there upon this day.

*The* INTROIT.

The Church representing to us in this Mass, how our Saviour instituted the Holy Sacrament of the Eucharist, it being the Eve of his Passion, as a perpetual Monument, and to apply the fruit of it unto us, she teacheth us, by the example and words of Saint *Paul*, that we ought to look upon the Cross of Christ as our onely glory; for it is by its verue, that we are freed from the tyranny of the Devil, that we are raised from death; It is by it, that Jesus Christ grants from corporal death of sin, as we must be raised to the life of grace in this world, as he will hereafter; he will, when he pleases, give us the Life of Glory in Everlasting Bliss.

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'Tis true, that to glory in the Cross of Christ, we must suffer much; But what will that glory be, which God hath prepared for the patience of the just! what will their happiness be, when, for their vertues in this exile, he shall give them crowns in heaven! for short and temporary pains, immortal and incomprehensible rewards? The consummation of their felicity will be at the day of judgment, when Jesus Christ, after he hath raised them again, shall inanimate them with his happy life and spirit, as all the members of one body are filled and enlivened by one soul.

**B**Ut we ought to glory in the Cross of our Lord Jesus Christ, in whom is our Salvation, Life, and Resurrection, and by whom we are redeemed and saved.

*P S A L M L X V I.*

As the Sacrifice of the Cross is an effect of God's Mercy, so his Grace, whereby we are enlightened to acknowledge this inestimable benefit, and whereby we are made worthy to reap the fruit of it, is an effect of his Bounty and Mercy, which we ought to beg of him.

**G**Od have mercy upon us, and bless us: illuminate his countenance upon us, and have mercy upon us.

But we ought to glory, &c.

*K Y R I E E L E I S O N.*

**L**Ord, have mercy on us.

**L**Ord, have mercy on us.

Lord, have mercy on us.

All the rest as before, pag. 36.

As the Holy Sacrament of the Eucharist is a Consequent and Mystery of the Incarnation of the Son of God on this day, whereon our Saviour instituted this most venerable Sacrament, the Church commands that Hymn to be sung which the Angels did sing at his Birth.

GLORY be to God in the Highest, and on Earth peace to men of good will: We praise thee; we bless thee; we adore thee; we glorifie thee; we give thanks to thee for thy great glory. O Lord God, Heavenly King; God, the Father Almighty; O Lord, the onely begotten Son, Jesus Christ; O Lord God, Lamb of God; Son of the Father, who takest away the Sins of the World, have mercy on us: Thou that takest away the Sins of the World, receive our Prayers; Thou that sittest at the right hand of the Father, have mercy on us: For thou onely art Holy; Thou onely art the Lord; Thou onely, O Jesus Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

The Bells are rung during the *Gloria in excelsis*, but are not rung again, till Holy Saturday; to teach us, that the preaching of the Gospel, and the voice of those, who ought to excite others to follow Christ, were silent, during this Passion-time.

### The COLLECT.

The people considering on the one side, that *Judas*, having received so many Testimonies of Favour from Jesus Christ after he had been admitted to his Table, was yet so blind with covetousness, that he betrayed his Master and God into the hands of the *Jews*, who put him to death upon the Cross, and, transported with despair, fell headlong into Hell. On



the other side, the good thief, made sensible by his pains, repented himself of his sins, and acknowledged our dying Saviour's divinity, and putting his whole hopes and confidence in him, deserved to receive the fruit of his Death and Resurrection.

They beseech God, that they may not approach his Table, as *Judas* did, but may obtain the same Grace with the penitent thief, that so they may reap the advantage of the Death and Resurrection of our Saviour.

**O** God, who hast punished the sin of *Judas*, and rewarded the confession of the repenting thief, grant unto us the effect of thy mercy, to the end, that as our Lord Jesus Christ hath dispensed to each of them at his Passion, according to their merit, so, having destroyed the old man in us, he will grant us grace, to have part with him in his glorious Resurrection: Who liveth and reigneth one God, world without end.

This Prayer is only said.

*The Lesson out of the first Epistle of the Apostle St. Paul to the Corinthians, Chap. II.*

1. The Apostle blames them for their disorder in their Feasts, called *Agape*, as we have explicated before. 2. He treats of the institution of the Eucharist; and teacheth us, that Christ did institute this Sacrament, to renew in us the memory of his incomparable love, testified by his dying for us. 3. He shewed how we ought to prepare our selves worthily to receive this Adorable Sacrament, by a strict examen of our consciences, that, treating our selves with rigour and severity, we may avoid it from God.

**B**rethren, when you come therefore together in one, it is not now to eat our Lord's

Lord's Supper. For every one taketh his own Supper before to eat. And one certes is an hungred, and another is drunk. Why have you not houses to eat and drink in? or contemn ye the Church of God, and confound them that have not? What shall I say to you? Praise I you in this? I do not praise you. For I received of the Lord that which also I have delivered unto you, that our Lord Jesus, in the night he was betrayed, took bread, and, giving thanks, brake, and said, Take ye, and eat, this is my body which shall be delivered for you: This do ye for the commemoration of me. In like manner the chalice also, after he had supped, saying, This chalice is the New Testament in my blood: This do ye as often as ye shall drink, for the commemoration of me. For as often as ye shall eat this bread, and drink this chalice, you shall shew the death of our Lord until he come. Therefore whosoever shall eat this bread, or drink this chalice of our Lord unworthily, he shall be guilty of the body and blood of our Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice; For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of our Lord: Therefore are there among you many weak and feeble, and many sleep. But if we did judge our selves, we should not be judged. But whiles we are judged of our  
Lord,

Lord, we are chastised ; that with this world we be not damned.

*The GRADUAL, taken out of the Epistle of St. Paul to the Philippians, Chap. 2.*

The Church hereby teacheth us, that as Christ entred into glory by his suffering, to which he voluntarily, for the love of us, exposed himself; so, by incorporating himself in us, by this Sacrament, which he left us on the Eve of his death, to preserve the memory of it, he would also, that we partake in his Sufferings, that so we may at length have share in his glorious Resurrection.

**C**Hrist was made for us obedient unto death, even the death of the cross.

*V.* For which thing God also hath exalted him, and given him a name, which is above all names.

MUNDA COR MEUM, &c. as before, pag. 14.

*The sequence of the Holy Gospel according to St. John, Chap. 13.*

The Church represents unto us, how our Saviour, before he instituted the Sacrament of the Eucharist, washt his Apostles feet; first, to give us an example of Humility and Charity, which we ought to shew to one another; secondly, to instruct us, that to receive the Body and Blood of Christ worthily, we must not onely be free and pure from sin, but cleansed from the least sins; which are figured by the filth upon our feet.

**A**Nd before the festival-day of Pasche, Jesus knowing that his hour was come, that he should



should pass out of this world to his Father : whereas he had loved his that were in the world, unto the end he loved them. And when supper was done, whereas the devil now had put into the heart of *Judas Iscariot*, the son of *Simon* to betray him, knowing that his Father gave him all things into his hands, and that he came from God, and goeth to God, he riseth from supper, and layeth aside his garments, and, having taken a towel, girded himself. After that, he put water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to *Simon Peter*. And *Peter* saith to him, Lord, dost thou wash my feet ? Jesus answered, and said to him, That which I do, thou knowest not now, hereafter thou shalt know. *Peter* saith to him, Thou shalt not wash my feet for ever. Jesus answered him, If I wash thee not, thou shalt not have part with me. *Simon Peter* saith to him, Lord, not onely my feet, but also hands and head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly : And you are clean, but not all. For he knew who he was that would betray him, therefore he said, You are not clean all. Therefore, after he had washed their feet, and taken his garments, being set down again, he said to them, Know you what I have done to you ? You call me Master, and Lord ; and you say well, for I am so ; if then I have



have washed your feet: Lord and Master, you also ought to wash one anothers feet. For I have given you an example, that as I have done to you, so you do also. *Laus tibi Christe.*

CREDO, as before, pag. 54, 55.

*The OFFERTORY, taken out of the  
117th Psalm.*

Wherein the Church minds us of the excess of God's bounty, and the marvellous effect of his omnipotence, in that it was his will, that his Son should become man, die for us, and give himself for our food, whereby to unite and incorporate himself with us. And though, in justice, he might have obliged us to have suffered the same torments as he did, (since he had not undergone them, had not we deserved them) yet he lays not any obligation upon us thereunto; but is pleased to bestow eternal life, through the merit of his sufferings, upon those who tast not the bitterness, provided they do works of Penance, exercise Charity, and keep his Commandments.

**T**HE right hand of the Lord hath done valiantly; the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

SUSCIPE SANCTE PATER, &c. until the Secret, as before,  
pag. 56, 57, 58.

*The SECRET.*

The Priest teacheth us, that it is not by any power of man which works upon the things offered on the Altar, but that Jesus Christ, who wrought them at his last Supper with his Apostles, doth now the self-same here. We are constituted his Officers and Ministers, but it is he sanctifies the Offerings;  
and

and, changing them into his Body and Blood, offers them to God his Father. And thereupon the Priest beseeches God, that his sins and ours may not hinder this Sacrifice from being acceptable, as that whereat the Apostles assisted, since there is no less in this than in that: For it is not a man, that doth this, instead of Jesus Christ, who offered that, but it is truly Jesus Christ, who does this, as he did that.

**G**Rant, we beseech thee, O Lord, Holy Father, Almighty, Everlasting God, that he may make this Sacrifice acceptable unto thee, who commanded his disciples at this day to celebrate it in memory of him: Who liveth and reigneth, &c.

The PREFACE, as before, pag. 60, 61, 62.

The CANON, till *Communicantes*, as before, pag. 63, &c.

### COMMUNICANTES.

By vertue of the Union of the Church-Militant with the Triumphant in Jesus Christ, and in memory of this day, wherein the Son of God was betrayed into the hands of the *Jews*, to expiate our sins, the Priest beseeches God, that he will be pleased to supply the defect of the Prayers he makes to implore his protection, by the merits and suffrages of the blessed Virgin, the Apostles, Martyrs, and of all Saints.

**P**articipating in the same Communion, and Celebrating the Solemnity of this Blessed Day, wherein our Saviour Jesus Christ was betrayed for us; and in the first place honouring the memory of the ever glorious Virgin, Mother of our Lord Jesus Christ, of the Apostles and Martyrs, *Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew,*

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*threw, Simon and Thaddæus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Laurence, Chryfogonus, John and Paul, Cosme and Damian, and all the other Saints ; Through whose Prayers and Merits, vouchsafe to grant us, in all things, the help of thy protection, by the same Christ our Lord. Amen.*

The Priest, executing the Command, which Christ this day gave his Disciples, and their Successours, to celebrate these Holy Mysteries, in memory of him, spreads his hands over the Host and Chalice, to testifie to God, that he offers and sacrifices himself joyntly therewith, begging four things: 1. That he will please to accept of this Offering. 2. To grant us Peace. 3. To deliver us from Eternal Damnation. 4. To place us amongst the Elect.

**W**E beseech thee therefore graciously to accept this Oblation of our, and of thy whole families, Duty, which we present unto thee, in solemnizing this present day, whereon our Lord Jesus Christ ordained his Disciples to celebrate the Mysteries of his Body and Blood: beseeching thee to grant us Peace in these our days, and, preserving us from Eternal Damnation, to seat us among thy Elect: Through the same Christ our Lord. *Amen.*

The Priest begs of God, that he will accept, and so bless this Oblation, that it may be found good, reasonable, and agreeable, that it may become the Body and Blood of his Son, our Lord, to expiate our sins, and reconcile us to his Majesty.

Which



**W**Hich Oblation, O God, we beseech thee to make in all things, blessed, allowed, approved, reasonable, and acceptable, that it may be made to us the Body and Blood of thy beloved Son our Lord Jesus Christ.

### The CONSECRATION.

After this Prayer, the Priest comes to the principal Action of the Sacrifice, and commemorates all that Christ did, or said, when he instituted this Holy Sacrament; and following his example, he bleseth and consecrateth in this manner:

**W**HO the day before his Passion for us, and for the whole world, that is, this day took bread into his holy and venerable hands, and, lifting up his eyes towards heaven, to the God his Father Almighty, giving thee thanks, he blessed, brake, and gave it unto his disciples, saying, Take, eat ye all of this: **FOR THIS IS MY BODY.**

All the rest, till the Communion, as before, pag. 66, &c.

Thou must observe, that the Kiss of Peace is not given at this time at this Day's Mass, to mind us of the horrid traiterous Kiss of *Judas*.

This Day the Priest consecrates two Hosts, reserving one for the morrow, when there is no consecration. He reserves also some Particles for the sick, in case of necessity, and drinks up all the Blood: and, before the Ablution of his Fingers, he puts the reserved Host into another Chalice; which the Deacon covers with the Patten and Pall. Then he spreads the Veil over it, placing it in the midst of the Altar; and, having given the Communion, he finishes the rest of the Mass.



*The COMMUNION, taken out of the  
13th Chapter of St. John.*

The Church teacheth, by the Example and Command of Jesus Christ, to become humble and charitable, to be pure and free from the least sins, figured by the filth of our feet, that so we may worthily receive the Holy Sacrament of the Body and Blood of Christ.

**O**ur Lord Jesus, after he had supped with his Disciples, washt their feet, and said unto them, Know ye what I have done unto you, bring your Lord and Master? I have given you an example, That you should do as I have done unto you.

*The POST-COMMUNION.*

As the participation of the Body and Blood of Christ is a kind of figure of our Eternal Bliss, in that we are fed, under the Veil of the Sacrament, with the same Food, which the blessed, without Veil, or Sacrament, enjoy in Heaven; we beg of God the grace to receive in Heaven that wholesom effect, the mystery whereof we celebrate on Earth.

**G**Rant, we beseech thee, O Lord our God, that, being refresht with thee life-giving food, we may receive by thy grace in Everlasting Bliss, that which we celebrate in this mortal life: Through Christ our Lord.  
*Amen.*

All the rest, as before, pag. 175, &c. except that *Ita Missa est* is said, instead of *Benedicamus Domino*, because that *Gloria in Excelsis* was said in this Mass.

This day a proper place is prepared in some Chappel or Altar of the Church, to expose the Chalice, and reserved Host, as we said before, pag. 175. Then, Mass being ended, the Tapers are lighted, and Procession begun. The Subdeacon, vested, carries the Cross. The Priest, that did celebrate, putting off his Vestment, puts on a white Coap, and, standing upright before the Altar, he puts Incense into the two Thuribles, without a Blessing. Afterwards, kneeling, he incenseth the blessed Sacrament thrice; and, taking the Chalice, with the blessed Sacrament, from the hands of the Deacon, (which he covers with the ends of the Veil, that hangs upon his shoulders) he goes under the Canopy, with the Deacon and Subdeacon. The two Acolyts incense the blessed Sacrament, till they come to the place provided, singing this following Hymn, during the Procession.

*S*ing, O my Tongue, devoutly sing,  
The glorious Bodies mystery,  
And of that precious Blood, the King  
Of Nations poured forth, to free  
The World from a disastrous doom:  
O blessed fruit of noblest womb,  
On us bestow'd! for us thy birth,  
He from a Virgin did proceed,  
And be conversant on earth,  
Till he had sowed the Gospel-seed:  
The time of his prolonged stay,  
He clos'd in an admirable way.  
He on the final supper night,  
Among his brethren taking seat,  
And well observing the ancient rite,  
Touching the laws prescribed mete,  
Gave to the twelve (his chosen band)  
Himself for food, with's proper hand.

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*The Incarnate Word, by words he said,  
Turned into flesh substantial bread,  
And wine the blood of Christ was made,  
Though sense found nothing altered:  
This to confirm, in hearts sincere,  
There needs no more, if faith be there.*

*To this great Sacrament therefore  
Let's give the prostrate Worship due:  
And may the ancient Rite no more  
Take place, but yield it to the new.  
Let faith in Jesus Christ supply  
The senses insufficiency.*

*To Father and the Son let's bring  
Triumphant praises; let's aspire  
Their honour, power and bliss to sing,  
While benedictions fill the Quire:  
To him that from both is sprung,  
Let equal praise come from our tongue.  
Amen.*

And when they are come to the place provided for the blessed Sacrament, the Deacon, upon his knees, receives it from the Priests, and puts it upon the Altar. The Priest, being upon his knees, incenseth, and placeth it in the Tabernacle: and, returning, saith Evensong in the Quire.

The original of this Custome comes from the ancient reserving some part of the Sacrifice of the Body of Christ, for the next day's Communion, no Consecration being then made, as *St. Gregory* teacheth in his *Book of the Sacrament*.

ON  
 THURSDAY  
 IN  
 Holy Week,  
 At EVEN-SONG.

*Pater noster, &c. Ave Maria, &c.*

PSALM CXV.

The Church presents unto us the confidence we must have in God, in Afflictions and Persecutions, patiently bearing what he shall please to lay upon us, beseeching his Majesty, that we may die the death of the just; that death which is precious in his eyes; that death which may secure us from a second death; that death which renders the dead happy, because they died in our Lord. And if he shall please to deliver us from evil and dangers, the Church proposes some sentiments of gratitude and fidelity, we ought to conceive in our hearts, and the obligation, which nevertheless we have, not to be less careful and sollicitous, that we be not oppressed by God's benefits, in not making a right use of them, as we are by our sins, in not quitting and leaving them, as we are bound to do.



*Ant.* I will drink the cup of salvation, and call upon the Name of the Lord.

**I** Believed, for which I spake : but I was humbled exceedingly.

I said in my excess : every man is a liar.

What shall I render to our Lord, for all things that he hath rendred to me?

I will take the chalice of salvation : and will invoke the Name of our Lord.

I will render my vows to our Lord before all people : precious in the sight of our Lord is the death of his saints.

O Lord, because I am thy servant : I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds : I will sacrifice to thee the host of praise, and I will invoke the Name of our Lord.

I will render my vows to our Lord in the sight of all his people : in the courts of the house of our Lord, in the midst of thee, O *Jerusalem.*

*Ant.* I will drink the cup of salvation, and call upon the Name of our Lord.

### PSALM CXIX.

The Church exhorts the Faithful to consider, how insupportable the labours are we suffer in this life, and how horrible the troubles are, which accompany that repose, where-with the world would have us contented, to the end, that we may acknowledge true content to be found onely in

God,

God, the sole centre of repose and real good; and that we likewise stir up in our selves a fervent desire to enjoy him speedily, bewailing our so long detention in the pilgrimage of this life.

*Ant.* With those who did hate peace, I was peaceable: when I speak to them, they impugned me without cause.

**W**HEN I was in tribulation, I cried to our Lord: and he heard me.

Our Lord deliver my soul from unjust lips: and from a deceitful tongue.

What may be given thee: or what may be added unto thee to a deceitful tongue?

The sharp arrows of the mighty: with coals of desolation.

Wo is to me, that my sojourning is prolonged: I have dwelt with the inhabitants of *Cedar*: My soul hath been long a sojourner.

With them that hated peace, I was peaceable: when I spake to them, they impugned me without cause.

*Ant.* With those who did hate peace, I was peaceable: when I spake to them, they impugned me without cause.

*P S A L M CXXXIX.*

The Royal Prophets shews us how to have recourse to God in Afflictions and Persecutions, by considering his Justice and Mercy; neither permitting any sin to pass unpunishable, nor good works unrewarded; that he can either divert, sweeten,

give strength to support, or absolutely free, from the burden of the miseries of this life: and that, after this, he can raise men to the fruition of that bliss, where no ill can interrupt, nor the sovereign good be lost.

*Ant.* Deliver me, our Lord, from evil men.

**D**eliver me, our Lord, from the evil man: from the unjust man rescue me.

Which have devised iniquity in their heart: all the day they did appoint battles.

They have whet their tongues, as that of a serpent: the venome of asps is under their lips.

Keep me, O Lord, from the hand of the sinner: and from unjust men deliver me.

Who have devised to supplant my steps: the proud have had a snare for me.

And they have stretched out ropes for a snare: they have laid a stumbling block for me near the way.

Our Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

Yield me not, our Lord, from my desire, to the sinner: they have devised against me; forsake me not, lest they perhaps be proud.

The head of their compass: the labour of their lips shall cover them.

Coals shall fall upon them; thou shalt cast them down into fire: the miseries they shall not stand up.

A man full of tongue shall not be directed in the earth: evils shall take the unjust man into destruction.

I have known, that the Lord will do the judgments of the needy: and the revenge of the poor.

But as for the just, they shall confess unto thy Name: and the righteous shall dwell with thy countenance.

*Ant.* Deliver me, our Lord, from evil men.

*P S A L M C X L.*

In this Psalm the Holy Prophet teacheth us, to acknowledge and confess our sins sincerely, that so we may obtain the comforts and blessings of God in the traverses of this life: we must examine and put a bridle upon our tongue; we must order our words with prudence and discretion; we must be sincere in our hearts and discourse, hating the vain praises and compliances of flatterers and sinners, and taking in good part the meek reprehensions of the just: in short, we must stir up in our souls an aversion and horror against sin, practising patience in afflictions, and putting our trust in God.

*Ant.* Keep me from the snare, which they have set for me; and from the scandals of those that work iniquity.

**L**ord, I have cried to thee, hear me: attend to my voice, when I shall cry to thee.

Let my prayer be directed as incense in thy sight: the elevation of my hands as evening sacrifice.



Set, our Lord, a watch to my mouth: and a door round about my lips.

Decline not my heart into words of malice: to make excuse in sins.

With men that work iniquity: and I will not communicate with the chief of them.

The just shall rebuke me in mercy, and shall reprehend me: but let not the oyl of a sinner fat my head.

Because yet also my prayer is in their good pleasures: their judges are swallowed up, joyned to the rock.

They shall hear my words, because they have prevailed: as the grosness of the earth is broken out upon the earth.

Our bones are dissipated near to hell, for to thee, our Lord, Lord, are mine eyes, in thee have I hoped, take not away my soul.

Keep me from the snare which they have set for me: and from the scandals of them that work iniquity.

Sinners fall in his net: I am alone until I pass.

*Ant.* Keep me from the snare which they have set for me: and from the scandals of them than work iniquity.

PSALM CXLI.

In this Psalm the Prophet teacheth us, to pray incessantly to God, that if he will not please absolutely to grant our Petitions, at least to give us sufficient assistance for our conservation, that we may have an assured foundation of hopes, to enjoy blessings prepared for us hereafter.

*Ant.* I looked towards the right hand, and saw; and there was none that knew me.

**W**ith my voice I have cried to our Lord: with my voice I have prayed to our Lord.

I pour out my prayer in his sight: and I pronounce my tribulation before him.

When my spirit faileth of my self: and thou hast known my paths.

In this way which I walked: they hid a snare for me.

I looked towards the right hand, and saw: and there was none that would know me.

Flight hath failed me: and there is none to require my soul.

I have cried to thee, O Lord: I have said thou art my hope; my portion in the land of the living.

Attend to my petition: because I am humbled exceedingly.

Deliver me from them that persecute me: because they are made strong over me.

Bring forth my soul out of prison, to confess

fels unto thy Name: the just expect me, till thou rewardest me.

*Ant.* I looked toward the right hand, and saw; and there was none that would know me.

During these three days no Hymn is sung, as we observed before, pag. 131.

Nor is any Chapter read, to tell us, that the *Jews* reaped no benefit by the instructions from the Prophets.

### *The Antiphon before Magnificat.*

The Church teacheth us, that Jesus Christ was not onely pleased by his example, to shew us how we are to suffer persecutions and afflictions in this life, but also to incorporate us with him, to strengthen us with his presence: And thereupon, when he was to pass out of this world, to God his Father, after he had celebrated the Passover with his Disciples, he instituted the venerable Sacrament of his Body and Bloud, as a perpetual monument of his Passion, as an accomplishment of the figure of the Old Law, and as the greatest of Miracles.

*Ant.* And Jesus, after he had supt with his Disciples, took bread and blessed it, and breaking it, gave it to his Disciples.

### *The Song of the blessed Virgin.*

Which is an Abridgment of the Promises and Mysteries of our Salvation; shewing us further, that as the Son of God became man, to repair, by his humility, what man had lost by his pride, he was pleased to chuse the blessed Virgin for his Mother, in respect of her humility, to compleat this great work.

**M**Y soul doth magnifie our Lord.  
And my spirit hath rejoyced in God my  
Saviour. Be-

Because he hath regarded the humility of his handmaid : for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me : and holy is his Name.

And his mercy from generation unto generations : to them that fear him.

He hath shewed might in his arm : he hath dispersed the proud in the conceit of their heart.

He hath deposed the mighty from their seat : and hath exalted the humble.

The hungry he hath filled with good things : and the rich he hath sent away empty.

He hath received *Israel* his child : being mindful of his mercy.

As he spake to our fathers : to *Abraham* and his seed for ever.

*Ant.* And Jesus, after he had suppt with his Disciples, took bread and blessed it : and, breaking it, gave it to his Disciples.

*V.* Christ was made for us obedient, even unto death.

*Pater noster, &c. Ave Maria, &c.*

*Miserere mei Deus, &c.* as before, pag. 6.

### THE PRAYER.

*Respice quesumus, &c.* as before, pag. 130.



## *At the Uncloathing of the Altars.*

The Priest, and his Ministers, uncover the Altars, and take away the Ornaments, to represent Christ bereft, by the Souldiers, of his Garments, which they divided among themselves, according to the Prophecy of the Twenty one Psalm; and thereupon the Church recites this Psalm, and this Antiphon, out of which it is taken.

*Ant.* And they divided my garments among them: and upon my vesture they have cast lots.

This Psalm, out of which our blessed Saviour, when nailed to the Cross, repeated the first words, containeth the Prophecy of his Passion; where, after the Royal Prophet hath represented Pains and Sufferings of the Son of God, after he hath spoken of his Glory, and of the grandeur of his Empire, and related the benefits accruing to the Faithful, for which they ought to be thankful, this Divine Saviour, who was himself impeccable, putting himself in our stead, and, taking our obligations upon him, making our debts his own, satisfying for our crimes, teacheth us in this Psalm, that the sins of mankind, which he took upon himself, did merit, that his Father should abandon him to all imaginable torments, whereby to make rigorous satisfaction to his justice, and that in these words, when he saith, *My God, my God, why hast thou forsaken me?* speaks not in his own person, but as in the unhappy infirmity of our flesh, which he hath taken upon him, and on the behalf of the members of his mystical body, whose groans and prayers, to his Father and Himself, he foresaw, through a propension of humane nature, desirous to be freed from sufferings and death. For who can believe our Saviour should desire to avoid death, and sufferings, since he came into the world for that end? Or who can imagine he spake in such sort, as if that which happened, had been against his will, who had power to give up his soul to God, and to take it again, though

no man had power to bereave him of it. These words then, of this One and twentieth Psalm, are a figure of such Prayers as shall be address'd to God by men, in their afflictions, begging to be freed of them: Consequently, the Son of God shewing us, that his Eternal Father hath not delivered him from the power of the *Jews*, who pursued him with reproaches and outrages, even to death, as he preserved *Noah* from the deluge, *Lot* from the fire that fell from Heaven, *Isaac* from the sword lifted up to cut off his head, *Joseph* from the slander of a woman, and the horrour of a prison, *Moses* from the fury of the *Egyptians*, *Raab* from the destruction of the City of *Jericho*, *Susanna* from the imposture of the false witnesses, *Daniel* from the Lyon's den, the three *Hebrew* Children from the fiery furnace, instructs us thereby, that we ought to desire, what we are to ask by the grace of the New Testament; and that the end, for which we became Christians, is not for this temporal life, wherein God often delivers us up to persecutors, who persecute us even to death, but that the Name of Christian entitles us to an Eternal Life, considering that he, whose Name we bear, was treated so for us.

PSALM XXI.

**O** God, my God, have respect unto me: why hast thou forsaken me? far from my salvation are the words of my sins.

My God, I shall cry by day, and thou wilt not hear: and by night, and not for folly unto me.

But thou dwellest in the holy place: the praise of *Israel*.

In thee our fathers have hoped: they hoped; and thou didst deliver them.

They cried to thee, and were saved: they hoped in thee, and were not confounded.

But I am a worm, and no man: a reproach of men, and outcast of the people.

All that see me, have scorned me: they have spoken with lips, and wagged the head.

He hoped in the Lord, let him deliver him: save him, because he willeth him.

Because thou art he, that hast drawn me out of the womb: my hope from the breasts of my mother.

Upon thee I have been cast from the matrice: from my mothers womb thou art my God, depart not from me.

Because tribulation is very nigh: because there is not that will help.

Many calves have compassed me: fat bulls have besieged me.

They have opened their mouths upon me: as a lyon, ravening and roaring.

As water I am poured out: and my bones are dispersed.

My heart is made as wax melting in the midst of my body.

My strength is withered as a potsherd, and my tongue cleaveth to my jaws: and thou hast brought me down into the dust of death.

Because many dogs have compassed me: the counsel of the maglignant hath besieged me.

They have digged my hands and my feet: they have numbred all my bones.

But themselves have considered, and beheld me: they have divided my garments among them,



them, and upon my vesture they have cast lots.

But thou, Lord, prolong not thy help from me: look toward my defence.

Deliver, O God, my soul from the sword: and mine onely one from the hand of the dog.

Save me out of the lyon's mouth: and my humility from the horns of unicorns.

I will declare thy Name to my brethren: in the midst of the Church I will praise thee.

Ye, that fear our Lord, praise him: all the seed of *Jacob* glorifie ye him.

Let all the seed of *Israel* fear him: because he hath not contemned nor despised the petition of the poor.

Neither hath he turned away his face from me: and when I cried to him he heard me.

With thee is my praise in the great Church: I will render my vows in the sight of them that fear him.

The poor shall eat, and shall be filled; and they shall praise our Lord, that seek after him: their hearts shall live for ever and ever.

All the ends of the earth shall remember: and be converted to our Lord.

And all the families of the *Gentiles* shall adore in his sight.

Because the kingdom is our Lords: and he shall have dominion over the *Gentiles*.



All the fat ones of the earth have eaten and adored : in his sight shall all fall, that descended into the earth.

And my soul shall live to him : and my seed shall serve him.

The generation to come shall be shewed to our Lord : and the heavens shall shew forth his justice to the people that shall be born, whom our Lord hath made.

*Ant.* They have divided my garments among them : and upon my vesture they have cast lots.

This Ceremony is very ancient ; For *St. Gregory* mentions it in his Book *de Sacramentis*, and in the sixteenth and seventeenth Councils of *Toledo*, held in the year 693, and 694. in the eighth Canon of the former, and in the second of the latter ; and likewise in *St. Eligius*, Bishop of *Noyon*, who lived in the same Age, and treats of it in his eighth Homily.

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**Good Friday.**

At Prime,

*As before, Page 131.*

At the Third Hour,

*As before, Page 136.*

At the Sixth Hour,

*As before, Page 142.*

At the Ninth Hour,

*As before, Page 147.*

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MASS

## M A S S

F O R

## Good Friday.

*The Station in the Church of the Holy Cross of Hierusalem.*

To instruct us, that Jesus Christ suffered death upon this day in *Hierusalem*.

To the end that this day's Office may be performed with profound humility, the Prayers of the None being ended, those that officiate come before the Altar, and, kneeling, prostrate themselves on the ground. The Acolyts rise, and lay a Cloth upon the Altar, to represent the Linnens wherein Christ's body was wrapped, before he was put into the Sepulcher: and also to mind us, by this Ceremony, of the last Duties paid to our Saviour's body, by *Joseph of Arimathea*, and *Nichodemus*.

Then the Reader sings the first Prophecy without a title, to observe unto us the ignorance and blindness of the *Jews*, who would not understand the truths revealed unto them by the Prophets. You may observe also, that this Office is begun by Lessons, as was done in the Primitive times.

*The LESSON taken out of the sixth Chapter of the Prophet Osee.*

The Church, by the words of this Prophet, declares unto us the love which God always had for his people, either by correcting them, to make them return to their duty; or by

by sending Prophets among them, who exposed their lives to save them; or by sending, at last, his onely Son, who died, and rose again the third day, to expiate their sins, to deliver them from everlasting death, and to give them a new life, and an eternal felicity.

**T**HUS said our Lord; In their tribulation early they will rise up to me: come, and let us return to our Lord, because he hath wounded, and he will heal us: he will strike, and will cure us. He will revive us after two days: in the third day he will raise us up, and we shall live in his sight. We shall know and we shall follow, that we may know our Lord. As the morning light, is his coming forth prepared; and he will come to us as a shower timely and late to the earth. What shall I do to thee, *Ephraim*? What shall I do to thee, *Juda*? Your mercy as a morning cloud, and as the dew, passing away in the morning. For this have I hewed in the Prophets, I have killed them in the words of my mouth: and thy judgments shall come forth as the light. Because I would mercy, and not sacrifice: and the knowledge of God more than Holocausts.

*The TRACT taken out of the third Chapter of the Prophet Abacuc.*

The Church, in the foregoing Lesson, having taught us how advantageous the coming of Christ was to us, shews us in this Tract, how painful it was to this Divine Saviour, to be born in a manger, between two beasts; and to be put to death upon the cross, between two thieves.



**O** Lord, I have heard thy speech, and was afraid: I considered thy works, and trembled.

*V.* Thou wilt appear between two beasts: and when thy years shall be accomplished, thou wilt make thy self known: when the time shall come, thou wilt be manifested.

*V.* And when my soul shall be troubled, thou wilt remember thy mercy, even in thy wrath.

*V.* God will come from *Libanus*, and the Holy One from the shady and dark mountain.

*V.* His glory overspread the heavens: and the earth was filled with his praise.

Let us Pray.

Let us bow our knees.

*R.* Lift up your selves.

### The P R A Y E R.

The people, considering, on the one side, that *Judas* having received so many testimonies of favour from *Jesus Christ*, after he had been admitted to his Table, was yet so blinded with covetousness, that he betrayed his Master and God, into the hands of the *Jews*, (who put him to death upon the Cross) and, transported with despair, fell headlong into Hell; on the other side, the good thief, made sensible by his pains, repented himself of his sins, and acknowledged our dying Saviour's divinity, and put his whole hopes and confidence in him, deserved to receive the fruit of his Death and Resurrection; they beseech God, that they may not approach his

his Table, as *Judas* did, but may obtain the same grace with the penitent thief, that so they may reap the advantage of the Death and Resurrection of our Saviour.

**O** God, who hast punished the sin of *Judas*, and rewarded the confession of the repenting thief, grant unto us the effect of thy mercy, to the end, that as our Lord Jesus Christ hath dispensed to each of them at his Passion, according to their merit; so having destroyed the old man in us, the grace to have part with him in his glorious resurrection. Who liveth and reigneth one God world without end.

*The LESSON taken out of the twelfth Chapter of Exodus.*

The Church proposes to us, in this Lesson, the Ceremony of the *Jewish* Passover; thereby teaching us, that Jesus Christ, having accomplished the Solemnity of the ancient Pasche, celebrated in memory of the deliverance of the people of *Israel* out of the *Egyptian* servitude, passed to a new Passover; which he is pleased the Church should solemnize, in memory of the Redemption, which he brought unto the world, by giving his body and blood, instead of the flesh and blood of the Paschal Lamb.

The entire and unspotted Paschal Lamb signified, that he, who as a sacrifice was one day to be immolated for us, should be pure and free from all spot or sin.

The blood of this Lamb, wherewith the Gates of the *Israelites* were sprinkled, to prevent the destroying Angel from involving them in the same slaughter with the first-born of *Egypt*, was a sign, that the blood of Christ should be shed for the remission of the sins of God's people.

The injunction of not breaking a bone of the Paschal Lamb, signified, that not a bone of Christ should be broken upon the Cross; to shew the force and power of his divinity.

As God instituted the Pasche, and commanded the *Israelites* to eat the Paschal Lamb, in memory of the Miracles he had done for them in *Egypt*; so his Son Jesus Christ instituted the Sacrament of his body and blood, in memory of what he had done for us in his Passion.

The *Jews*, in eating the Paschal Lamb, were in a posture of travellers, to mind them, that they were upon the point of flying out of *Egypt* into the land of *Palestine*; and therefore they were standing upright, having their shoes on, with a staff in their hands, and to eat it hastily. With how much more diligence and activity ought we to eat the Divine Lamb of the New Law, since we are to make a longer Voyage, *viz.* from Earth to Heaven?

The *Jews* were not to eat the Paschal Lamb, but with unleavened bread; to teach us, that we cannot eat, as we ought, our Paschal Lamb, (whereof theirs was but onely a figure) unless we purifie our hearts from all filth, becoming as a new paste, without leaven; that is, without sin.

The *Jews* did eat the Paschal Lamb with wild Lettice, to signify the grief we ought to have for our sins; and the bitterness we must conceive to expiate them, whereby to pass hence to heaven.

The number of persons, which the *Jews* were to call together to eat the Paschal Lamb, was a figure of that charity we ought to bear to each other; to the end we may worthily partake in this Sacrament, of the body and blood of Jesus Christ.

It was commanded, not to eat any thing of this Lamb, that was raw; to teach us, that we are not to eat the body of our Lord, without the due preparation, which God requires of us.

It was prohibited to be eaten boiled in water, and onely to be eaten roasted; to instruct us, that our love of God ought to be pure in our hearts; whereby to make us worthy to eat the flesh of this Divine Lamb, without engaging our affections upon the transient pleasures of this life, figured by water, in the Holy Scripture.

The *Jews* did eat the head, feet, and entrails of the Paschal Lamb; to tell us, that we must sincerely and firmly believe, not only the Divinity of Christ, figured by the head, but his humanity, figured by the feet, and all the more hidden mysteries of our faith, represented by the entrails.

The blood of this Paschal Lamb was sprinkled on the two side-posts, and upon the upper door-post of the house, in form of a cross; to signify, that by the cross and blood of Christ,



Christ, we are delivered from the tyranny of the devil, and servitude of sin. And it was further to signifie, that to receive worthily this Sacrament of the Passion of our Saviour, we must not onely take it with our mouths, but with our hearts, desigining to imitate him by the practice of good works.

In fine, All that remained of this Paschal Lamb was cast into the fire, and burnt, to observe unto us, that when we find our selves incapable of eating this Sacrifice, entirely through weakness of spirit, or doubting, whether that which we see, be the body of our Saviour, which the Angels themselves are not able to behold, we are not then to continue longer in that doubt, but cast it into the fire of the holy spirit, that it may be there consumed, since our weakness is not able to overcome it. If not then, when we consider, that the things, that seem impossible unto us, cease not to become possible by the vertue of the Holy Ghost.

**I**N those days our Lord said to *Moses* and *Aaron* in the land of *Egypt*; This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of *Israel*, and say to them, The tenth day of this month let every man eat a lamb by their families and houses: But if their number be less, then may suffice to eat the lamb, he shall take unto him his neighbour, that joyneth to his house, according to the number of souls which may suffice to the eating of the lamb. And it shall be a lamb without spot, a male of a year old; according also unto which rite you shall take a kid. And you shall keep him until the fourteenth day of this month: and the whole multitude of the children of *Israel* shall sacrifice him at even. And they shall take of the blood thereof, and put upon both the

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posts,



posts, and on the upper door-posts of the houses wherein they shall eat him. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but onely roasted at the fire: the head, with the feet and entrails thereof, you shall devour. Neither shall there remain any of him till morning: if there be any thing left, you shall burn it with fire: And thus you shall eat him: You shall gird your reins, and you shall have shooes on your feet, holding staves in your hands, and you shall eat speedily; for it is the phase (that is, the passage) of our Lord.

*The TRACT, taken out of the 139th Psalm.*

The Church, having represented unto us, by the precedent Lesson, how God is pleased, we should celebrate the memory of the benefit he afforded us by the Passion of his Son, in freeing us thereby from the tyranny of the Devil, and from the slavery of Sin, figured unto us by the people of *Israel's* delivery from the *Egyptian's* captivity, teacheth us in this Tract, how we are to have recourse to God in Afflictions and Persecutions; first, considering him both just and merciful, neither leaving any sin unpunished, nor good works unrewarded; that he can either divert, sweeten, give strength to bear, or deliver those entirely from the miseries of this life, who sink under their weight; and that, at last, he can elevate them to the fruition of that bliss, where no evil can interrupt, and where the sovereign good is not to be lost.

**D**eliver me, our Lord, from the evil man:  
from the unjust man rescue me.

*V. Which*

*V.* Which have devised iniquity in their heart : all the day they did appoint battels.

*V.* They have whet their tongues, as that of a serpent : the venome of asps is under their lips.

*V.* Keep me, our Lord, from the hand of the sinner : and from unjust men deliver me.

*V.* Who have devised to supplant my steps : the proud have hid a snare for me.

*V.* And they have stretched out ropes for a snare : they have laid a stumbling-block for me near the way.

*V.* I say to our Lord, thou art my God : hear, our Lord, the voice of my petition.

*V.* Our Lord, Lord, the strength of my salvation : thou hast overshadowed my head in the day of battel.

*V.* Yield me not, our Lord, from my desire to the sinner : they have devised against me : forsake me not, lest they perhaps be proud.

*V.* The head of their compass : the labour of their lips shall cover them.

*V.* Coals shall fall upon them ; thou shalt cast them down into the fire : in miseries they shall not stand up.

*V.* A man full of tongue shall not be directed in the earth : evils shall take the unjust man into destruction.

*V.* I have known, that the Lord will do the  
judge-

judgements of the needy : and the revenge of the poor.

*V.* But as for the just , they shall confess unto thy Name : and the righteous shall dwell with thy countenance.

*The Passion of our Lord Jesus Christ, according to St. John, Chap. 18.*

The Passion is read in the Pulpit, being uncovered; first, to shew us, that Christ was nailed all naked to the Cross: secondly, to signify, that Jesus Christ has shewed unto us, nakedly and manifestly, the accomplishment of the Prophecies: and 'tis for this reason also, that this day the Crucifixes are all unvail'd.

**A**T that time Jesus went forth with his disciples beyond the torrent *Cedron*, where was a garden, into which he entred and his disciples. And *Judas* also, that betrayed him, knew the place, because Jesus had often resorted thither, together with his disciples. *Judas* therefore having received the band of men, and of the chief priests and the pharisees, ministers cometh thither with lanthorns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said to them, Whom seek ye? They answered him, Jesus of *Nazareth*. Jesus said to them, I am he. And *Judas* also, that betrayed him, stood with them. As soon therefore as he said to them, I am he, they went backward, and fell to the ground. Again there-  
fore



fore he asked them, Whom seek ye? And they said, Jesus of *Nazareth*. Jesus answered, I have told you, that I am he: if therefore you seek me, let these go their ways, that the word might be fulfilled which he said, That of them, whom thou hast given me, I have not lost any. *Simon Peter* therefore, having a sword, drew it out, and smote the servant of the high priest, and cut off his right ear. And the name of the servant was *Malchus*. Jesus therefore said to *Peter*, put up thy sword into thy scabbard: The chalice which my father hath given me, shall not I drink it? The band therefore, and the tribune, and the ministers of the *Jews*, apprehended Jesus, and bound him: and they brought him to *Annas* first, for he was father-in-law to *Caiaphas*, who was the high priest of that year. And *Caiaphas* was he that had given counsel to the *Jews*, that it is expedient that one man die for the people. *Simon Peter* followed Jesus, and another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But *Peter* stood at the door without. The other disciple therefore, that was known to the high priest, went forth, and spake to the porters, and brought in *Peter*. The wench therefore, that was portress, said to *Peter*, Art not thou also of this mans disciples? He said to her, I am not. And the servants and ministers stood at a fire of coals, because it was cold;



cold, and warmed themselves. And with them was *Peter* also standing, and warming himself. The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple, whither all the *Jews* resort together: and in secret I have spoken nothing. Why askest thou me? Ask them that have heard me, when I have spoken unto them: Behold, they know what things I have said. When he had said these words, one of the ministers, standing by, gave Jesus a blow, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken ill, give testimony of the evil; but if well, why strikes thou me? And *Annas* sent him bound to *Caiaphas*, the high priest. And *Simon Peter* was standing, and warming himself, they said therefore to him, Art not thou also of his disciples? He denied, and said, I am not. One of the servants of the high priest, (cousin to him whose ear *Peter* did cut off) saith to him, Did not I see thee in the garden with him? Again therefore *Peter* denied. And forthwith the cock crew. They therefore bring Jesus from *Caiaphas*, into the palace. And it was morning, and they went not into the palace, that they might not be contaminated, but that they might eat the Pasche. *Pilate* therefore went forth to them without, and said, What accusation bring you against this

this man? They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee. *Pilate* therefore said to them, take him you, and, according to your law, judge him. The *Jews* therefore said to him, It is not lawful for us to kill any man. That the word of Jesus might be fulfilled which he said, signifying what death he should die. *Pilate* therefore went into the palace again, and called Jesus, and said to him, Art thou the king of the *Jews*? Jesus answered, Sayest thou this of thy self, or have others told it thee of me. *Pilate* answered, Why, Am I not a *Jew*? Thy nation and the chief priests have delivered thee up to me: What hast thou done? Jesus answered, My Kingdom is not of this world: if my Kingdom were of this world, my ministers verily would strive, that I should not be delivered to the *Jews*; but now my Kingdom is not from hence. *Pilate* therefore said to him, Art thou a King then? Jesus answered, Thou sayest, that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. *Pilate* saith to him, What is truth? And when he had said this, he went forth again to the *Jews*, and said to them, I find no cause in him. But you have a custom, that I should release one to you in the Pasche: Will you therefore, that I release unto you the King of the *Jews*? They

all

all therefore cryed again, saying, Not him, but *Barabbas*. And *Barabbas* was a thief. Then therefore *Pilate* took Jesus, and scourged him. And the souldiers plating a crown of thorns, put it upon his head: And they put about him a purple garment. And they came to him, and said, Hail, King of the *Jews*; and they gave him blows. *Pilate* went forth again, and said to them, Behold, I bring him forth unto you, that you may know, that I find no cause in him. Jesus therefore went forth, carrying the crown of thorns, and the purple vestment. And he said to them, Lo the man. When the chief priests therefore and the ministers had seen him, they cryed, saying, Crucifie, crucifie him. *Pilate* said to them, Take him you, and crucifie him, for I find no cause in him. The *Jews* answered him, We have a law, and, according to that law, he ought to die, because he hath made himself the Son of God. When *Pilate* therefore had heard this saying, he feared more. And he entred into the palace again: and he saith to Jesus, Whence art thou? But Jesus gave him no answer. *Pilate* therefore saith to him, Speakest thou not to me? Knowest thou not, that I have power to crucifie thee, and I have power to release thee? Jesus answered, Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin. From thenceforth *Pilate* sought



to release him. But the *Jews* cryed, saying, If thou release this man, thou art not *Cesar's* friend. Every one that maketh himself a King, speaketh against *Cesar*. But *Pilate*, when he had heard these words, brought forth Jesus, and he sate in the judgment-seat, in the place that is called *Lithostrotos*, and in the Hebrew *Gabatha*. And it was the Parasceve of the Pasche, about the sixth hour. And he said to the *Jews*, Lo your King. But they cryed, Away with him, away with him; Crucifie him. *Pilate* said to them, Shall I crucifie your King? The chief priests answered, We have no King, but *Cesar*. Then therefore he delivered him unto them for to be crucified., And they took Jesus, and led him forth. And, bearing his own cross, he went forth into that which is called the place of *Calvari*, in Hebrew *Golgotha*; where they crucified him, and with him two others, on the one side, and on the other, and in the midst Jesus. And *Pilate* wrote a title also, and he put it upon the cross. And it was written, Jesus of *Nazareth*, the King of the *Jews*. This title therefore many of the *Jews* did read, because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek, and in Latin. The chief priests therefore of the *Jews* said to *Pilate*, Write not the King of the *Jews*, but that he said, I am the King of the *Jews*. *Pilate* answered, That which I have written, I have writ-



written. The souldiers therefore, when they had crucified him, took his garments (and they made four parts, to every souldier a part) and his coat. And his coat was without seam, wrought from the top throughout. They said therefore one to another, Let us not cut it, but let us cast lots for it, whose it shall be. That the Scripture might be fulfilled, saying, They have parted my garments among them, and upon my vesture they have cast lots. And the souldiers did these things. And there stood beside the cross of Jesus, his mother, and his mother's sister, *Mary of Cleophas*, and *Mary Magdalene*. When Jesus therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother, Woman, behold thy son. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. Afterward Jesus knowing that all things were now consummate, that the scripture might be fulfilled, he saith, I thirst. A vessel therefore stood there full of vinegar, and they putting a sponge full of vinegar about hyfop, offered it to his mouth. Jesus therefore, when he had taken the vinegar, said, It is consummate, and, bowing his head, he gave up the ghost.

*Here the Faithful kneel, or prostrate themselves, for a while upon the ground.*

**T**HE *Jews* therefore (because it was the *Parasceve*) that the bodies might not remain

main upon the cross on the sabboth, (for that was a great sabboth-day) they desired *Pilate*, that their legs might be broken, and they might be taken away. The souldiers therefore came: and of the first indeed they brake the legs, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was dead, they did not break his legs, but one of the souldiers, with a spear, opened his side, and incontinent there came forth blood and water. And he that saw it, hath given testimony: and his testimony is true. And he knoweth, that he saith true, that you also may believe. For these things were done, that the scripture might be fulfilled; You shall not break any bone of him. And again, another scripture saith, They shall look on him whom they pierced.

Before the reading of the rest of the Gospel, the Deacon says the Prayer, *Munda cor meum*, as before, but asks not the Priest's Blessing, to note unto us, that the Author of all Blessings is dead.

Nor are the Candles lighted; whereby to signifie, that as the Eclipse of the Sun and Moon, to likewise in the heavens all light was extinguished at the death of our Lord.

Nor is the Book incensed, to tell us, that the fervour of the Disciples Prayers was also cool'd.

And, after these things, *Joseph of Arimathea* (because he was a disciple of Jesus, but secret for fear of the the *Jews*) desired *Pilate*, that he might take away the body of Jesus. And *Pilate* permitted; He came therefore, and

P

took

took away the body of Jesus. *Nicodemus* also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pounds. They took therefore the body of Jesus, and bound it in linnen clothes, with spices, as the manner is with the *Jews* to bury. And there was in the place, where he was crucified, a garden; and in the garden a new monument, wherein no man yet had been laid. There therefore, because of the *Parasceve* of the *Jews*; they laid Jesus, because the monument was hard by.

The Passion being ended, Publick and Solemn Prayers are said, not onely for the whole Church, and all its Members, but also for Infidels, and all sorts of people, in imitation of our Saviour, who, upon the Cross, prayed even for his enemies, and executioners: to shew, that he shed his blood for the whole world

You are to observe, that, before each Prayer, the Church minds the people to joyn in prayer with her; wishing them to bow their knees, to represent the respect and the humility wherewith we are to address unto God.

*For the whole Church.*

**L** Et us pray, my beloved Brethren, for the whole Church of God, that our Lord God will vouchsafe to give it Peace, maintain it in Union, and preserve it through the whole Earth, subjecting the Princes and Powers of this World unto it; and that, granting us the grace to lead this life in peace and tranquillity, we may glorifie God the Father Almighty.

Let

Let us Pray.

Let us bow our knees.

*R.* Lift up your selves.

**A** Almighty and Everlasting God, who hast revealed thy glory in Jesus Christ to all Nations, preserve the works of thy mercy, that thy Church, spred through the whole world, may firmly persevere in the confession of thy Name. Through the same Jesus Christ our Lord. *Amen.*

*Or for the Pope.*

**L**et us pray also for our Holy Father, the Pope; that our Lord God, who hath elected and seated him in the Order of Episcopacy, will give him health, for the good of his Church and the benefit of his People.

Let us Pray.

Let us bow our knees.

*R.* Lift up your selves.

**A** Almighty and Everlasting God, upon whose judgment all things are founded, hear graciously our Prayers; and, in thy goodness, preserve our Bishop, whom thou hast appointed to guide us, that the Christian people



be governed by thy Authority, may more and more encrease in faith, under so great a Prelate: Through our Lord Jesus Christ. *Amen.*

*For the Orders of the Church.*

**L**et us pray also for Bishops, Priests, Deacons, Subdeacons, Acolyts, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all God's holy people.

Let us Pray.

Let us bow our knees.

*R.* Lift up your selves.

**A**lmighty and Everlasting God, whose Spirit sanctifies and governs the whole Church, hear the Prayers we address unto thee for all Orders; that, by the assistance of thy grace, they may all serve thee faithfully. Through our Lord Jesus Christ. *Amen.*

*For the King.*

**L**et us pray also for our King, Defender of the Faith, that God will please to reduce all barbarous Nations to his command, and grant us perpetual peace.

Let us Pray.

Let us bend our knees.

R. Lift up your selves.

**A** Almighty and Everlasting God, in whose hands all Powers and Rights of Kingdoms are, graciously look upon this Kingdom, that those Nations, who put confidence in their brutish fierceness, may be suppress'd by the power of thy right hand. Through our Lord Jesus Christ. *Amen.*

*For the Catechumens.*

**L**et us pray also for the Catechumens ; that our Lord God will open the ears of their hearts, and the gate of his mercy, that having received remission of all their sins, and being regenerated by Baptism, they may be incorporated with us in our Lord Jesus Christ.

Let us Pray.

Let us bend our knees.

R. Lift up your selves.

**A** Almighty and Everlasting God, who daily increasest thy Church with new children, increase in our Catechumens faith and understanding, that, being regenerated in the waters

of Baptism, they may be entred into the society of thy adopted children. Through, &c.  
*Amen.*

*For all sorts of Necessities.*

**L** Et us pray, my beloved, unto God the Father Almighty, that he will please to cleanie the world from all sorts of Errors, cure our Diseases, divert Famine, open Prisons, dissolve the bonds of Captives, grant a safe return to Pilgrims, restore health to the sick, and to sea-faring men a secure arrival to their haven.

Let us Pray.

Let us bend our knees.

*R.* Lift up your selves.

**A** Almighty and Everlasting God, who art a comfort to the afflicted, and a strength to those that labour, grant, that the Prayers of all those, who shall call upon thee in affliction, may be heard by thee, that they may be sensible, with gladness, of the assistance of thy mercy, in their necessities. Through our Lord Jesus Christ. *Amen.*

*For Hereticks and Schismaticks.*

**L** Et us pray also for Hereticks and Schismaticks, that our Lord God will deliver them from all error, and vouchsafe to recall them into the bosom of our Holy Mother, the Catholick Apostolick Church.

Let us pray.

Let us bend our knees.

R. Lift up your selves.

**A** Almighty and Everlasting God, who savest the whole world, and desirest not the death of a sinner, regard those souls in mercy, seduced by the deceit of the devil, that all Hereticks, and others going astray, quitting all malice, may rectifie their hearts, and return to the unity of the truth. Through Jesus Christ our Lord. *Amen.*

*For the Jews.*

**L** Et us pray also for the perfidious *Jews*, that our Lord God will withdraw the vail from their hearts, that they also may acknowledge our Lord Jesus Christ.

We say not here *Flectamus genua*, to signifie, the horreur of the outrages committed upon our Saviour at his Passion, kneeling unto him in derision, but the following Prayer is said.



Let us Pray.

**A**lmighty and Everlasting God, who refused not thy mercy, even to the perfidious *Jews*, hear the Prayers we pour forth for the blindness of this people, that they, arriving to the light of thy truth, which is Jesus Christ, may be cleared from their darkness: Through the same our Lord Jesus Christ.  
*Amen.*

*For the Pagans.*

**L**et us pray also for the *Pagans*; that Almighty God will take away all wickedness from their hearts, that, quitting their Idolatry, they may convert themselves to the true living God, and to his only Son, our Lord and Saviour Jesus Christ.

Let us Pray.

Let us bend our knees.

*R.* Lift up your selves.

**A**lmighty and Everlasting God, who wilt not the death of sinners, but rather that they should be converted and live, graciously hear our Prayers, and, freeing them from their Idolatry, admit them into thy holy  
Church,

Church, for the honour and glory of thy Name: Through our Lord Jesus Christ. Amen.

*The Adoration of the Cross.*

This Adoration is not terminated in the wood of the Cross, but in Jesus Christ fastened thereon. The Ceremony is very ancient: For, besides that it is set forth in the *Roman Order*, and in *St. Gregory's Book of the Sacraments*, *St. Paulinus*, Bishop of *Nola*, (the immortal Ornament and Native of *Bordeaux*) living in the Fourth Age, mentions it in his 11 Epistle to *Severus Sulpicius*.

The publick Prayers being ended, the Priest puts off his Casuble, and takes the Cross; to represent Jesus Christ naked, and loaded with his Cross. Then he uncovers it at three several times; to shew us, how the Gospel was spred (first) in a little corner of *Judea*; and for that cause the Priest begins to unvail the Cross, on the right side, and beneath the Altar, singing,

**B**Ehold the Wood of the Cross.

And the Quire answers,

*R.* Come let us adore.

Secondly, The Gospel was preached publickly to the *Jews*, figured by the right side of the Altar: and therefore the Priest, coming to the right corner of the Altar, uncovers the right arm, and the head of the Crucifix, saying again,

Behold the Wood of the Cross:

The Quire answering,

*R.* Come let us adore.

Thirdly,

Thirdly, The Gospel was preacht to the whole world; and therefore the Priest goes to the middle of the Altar, and uncovers the Crucifix entirely, saying,

Behold the Wood of the Cross, whereon the Saviour of the World is fastened.

The Quire answer again,

R. Come let us adore.

Then the Priest puts the Cross in a convenient place, for the people, he first beginning this Ceremony, in three times kneeling, according to the ancient custom in the *Roman Order*. And, after the Priest, the rest of the Clergy and people follow in the same manner.

During the Ceremony the *Trisagion* is sung both in *Latine* and *Greek*; being taken from the *Grecians*, as you may read in the first Session of the Council of *Chalcedon*, mentioned by *Nicephorus*, in his 14th Book, and 46th Chapter; and by it the Church offers to our meditation, that Christ, dying for us, according to his humanity, is the living, invincible, and immortal God, by his Natural and Divine Person.

Then the following Verses are sung, taken out of the Prophets, and particularly out of *Michaeas*, which contain the just reproaches our Saviour made to the *Jews* for their ingratitude.

**M**Y people, what have I done to thee? or in what have I molested thee? Answer me.

V. Because I brought thee out of the land of *Egypt*, thou hast prepared a Cross for thy Saviour.

V. *Agios O Theos : Sanctus Deus : O Holy God.*

V. *Agios Ischyros : Sanctus fortis : Holy and strong God.*

V. *Agios*

*V.* *Agius Athanatos Eleison imas : Sanctus & immortalis, miserere nobis : Holy and immortal God have mercy on us.*

*V.* Because I led thee through the desert forty years, and fed thee there with Manna, and brought thee into a good soil, thou hast prepared a Cross for thy Saviour.

*Agius O Theos, &c.* as before.

*V.* What ought I to do more, and have not done? I have planted thee, my most beautiful vine, and thou art become very bitter unto me in my thirst; thou gavest me vinegar to drink, and with a lancet thou hast pierced thy Saviour's side.

*Agius O Theos, as before.*

*V.* My people, what have I done to thee? or in what have I molested thee? Answer me.

*V.* For thy sake I struck *Egypt* in their first-born, and thou hast delivered me to be scourged.

My people, &c.

I brought thee forth of *Egypt*, having drowned *Pharaoh* in the Red Sea: and thou hast delivered me over to the princes of the priests.

My people, &c.

*V.* For thee I opened the sea; and with a lance thou hast pierced my side.

My people, &c.

*V.* I went before thee in a pillar of the cloud,  
and



and thou hast brought me to the palace of *Pilate*.

My people, &c.

*V.* I nourished thee with Manna in the desert; and thou hast struck me with buffets and whips.

My people, &c.

*V.* I gave thee wholsom water to drink from the rock: and thou hast given me to drink vinegar and gall.

My people, &c.

*V.* For thy sake I have struck the kings of the *Chananites*; and thou hast struck my head with a reed.

My people, &c.

*V.* I gave thee a royal scepter; and thou hast set upon my head a crown of thorns.

My people, &c.

*V.* I have raised thee with great strength, and thou fastened me on the cross.

### The ANTIPHON.

The people, by their adoring the Cross, testify their horror of the *Jews* impiety, and ingratitude, and considering, how Christ triumphed over death, by his glorious Resurrection, to make us partakers of his glory, they render him thanks.

**O** Lord, we adore thy Cross; we praise and glorify thy Holy Resurrection: for by the Wood of the Cross the whole World is filled with joy.

PSALM LXVI.

The Faithful beg of God, that he will make them capable to receive the benefit of his Passion and Resurrection.

**G**OD, have mercy upon us, and bless us: Illuminate his countenance upon us, and have mercy on us.

*Ant.* O Lord, we adore thy Cross, &c.

After this, *Cruz fidelis*, and the Hymn *Pange lingua* are sung.

**H**Ail, Holy Cross, to thee we bow;  
To whose blest fruit our lives we ow:

*Our earth bears no such tree.*

*Dear are the nails, and dear the wood,  
On which our dear Lord shed his blood:*

*'Twas Heaven that planted thee.*

*Come then, my soul, and gladly sing,  
The happy combate of our King,*

*Which on this Cross he sought:*

*Where he (the all-victorious Lamb)*

*Sin, Death and Hell it self o'recame;*

*And our full safely wrought.*

*V. Hail, Holy Cross, to thee we bow;*

*To whose blest fruit our lives we ow:*

*Our earth bears no such tree.*

*V. He saw, with pity, our sad fate,*

*When our first-parents rashly ate*

*Of that unhappy tree.*

*He saw, and markt the deadly wound ;  
And soon this sovereign Balsam found,  
To save our souls by thee.*

*V. Dear are the nails, and dear the wood,  
On which our dear Lord shed his blood :  
'Twas Heaven that planted thee.*

*V. This way our cure required, as fit,  
That Heaven's high wisdom should out-wit  
The dire black art of hell :  
And from the source of all our bane,  
A powerful Antidote should be tane,  
The poison to expell.*

*Hail, Holy Cross, &c.*

*V. When the blest time was fully come,  
The Father, from his glorious home,  
Sent his Eternal Son :  
He that created Heaven and Earth,  
Of a poor Virgin took his Birth,  
And our frail flesh put on.*

*V. Dear are the nails, &c.*

*V. The tender Infant, as he lies  
In the cold manger shrinks and cries,  
As little children use :  
While his chaste Mother binds his hands,  
His feet, his legs in swathing bands.  
Nor does he worse refuse.*

*V. Hail, Holy Cross, &c.*

*V. He does not only not refuse,  
But out of pure love freely chuse,  
Death on this bitter Cross :*

*Where he (the innocent Lamb) was slain,  
Eternal Life for us to gain ;  
And so repair our Loss.*

*V. Dear are the nails, &c.*

*V. Behold the gall and vinegar,  
The mocking reed and cruel spear :  
Their hate, his love display.*

*Behold the body cold and wan,  
Whence streams of blood and water ran,  
To wash our stains away.*

*V. Hail, Holy Cross, &c.*

*V. Bend, gentle tree, O quickly bend  
Thy softned branches, and suspend .*

*Thy native stubborn heart :  
O give at least this small relief  
To the God of Heaven, but man of grief  
At least abate his smart.*

*V. Dear are the nails, &c.*

*V. 'Twas thou alone wert worthy thought  
To bear him, who our ransom brought,  
And on thee paid it down.*

*'Twas he alone, and his dear blood,  
That sav'd us from the common flood ;  
Which else the world would drown.*

*V. Hail, Holy Cross, &c.*

*V. All glory to the sacred Three,  
One individed Deity,  
All honour, bliss and praise :*

*O may we still adore thy Name,  
Thy Pow'r and Goodness still proclaim,  
Beyond the end of days. Amen.*

*V. Dear are the nails, &c.*

When



When the adoration of the Cross is near finished, the Candles upon the Altar are lighted, and the Deacon taking the corporal case, carries it to the Altar, spreading the corporal upon the Altar, after the usual manner, and puts it directly against the Purificatory: And the Adoration being ended, he places the Cross upon the Altar. The Sub-deacon takes the Missal from the Epistle, and carries it to the Gospel side. Then a Procession is made to the place where the blessed Sacrament is reserved. The Sub-deacon goes first with the Cross, between two Acolytes, they carrying Candlesticks with lighted Tapers; and the Clergy follows in order; the Priest last: with those that Officiate.

When they are come unto the place where the blessed Sacrament is, the Tapers are lighted, and not put out till after the Communion. The Priest kneels, and prays a while. the Deacon in the mean time opens the Tabernacle, wherein the blessed Sacrament is. Then the Priest rising up, puts Incense into the Censors, without blessing it: then kneeling again, he takes one of the Censors, and incenseth the Holy Sacrament. Then the Deacon, taking the Chalice, wherein the blessed Sacrament is, out of the Tabernacle, he puts it into the Priests hands, who covers it with the ends of the vail, that is upon his shoulders; and so they go in order as they came: the Priest, with the blessed Sacrament, under the Canopy; the two Acolytes incensing; and all the people singing this Hymn.

*A Broad the Regal Banners fly;  
 Now shines the Crosses mystery:  
 Upon it life did death endure,  
 And yet by death did life procure.  
 Who, wounded with a direful spear,  
 Did purposely, to wash us clear,  
 From stain of sin, pour out a flood  
 Of precious water, mixed blood.  
 Fully accomplisht are the things,  
 David, in faithful Meeter, sings:  
 Where he to nations does attest,  
 God on a tree his reign possess.*

*O lovely and refulgent tree,  
Adorn'd with purpled majesty;  
Cull'd from a worthy stock, to bear  
Those limbs which sanctified were.  
Blest tree, whose happy branches bore  
The wealth, that the World restore:  
The beam, that did that body weigh,  
Which rais'd up Hell's expected prey.  
Hail, Cross of hopes, the most sublime  
Now in this Morning Passion-time;  
Improve religious souls in grace;  
The sins of criminals efface.  
Blest Trinity, Salvation's Spring;  
May every soul thy praises sing:  
To those thou grantest conquest by,  
The Cross-Rewards apply. Amen.*

When the Priest shall come to the steps of the Altar, the Deacon kneeling first, shall take the blessed Sacrament, and place it upon the Altar. Then the Priest, standing upright, puts Incense into the Censor, and incenseth the E. Sacrament upon his knees. Then the Vail is taken off his shoulders, and he goes up to the Altar, where he kneels again, and takes the Host out of the Chalice, putting it upon the Patten, which he takes from the Deacon. After this, he puts the consecrated Host upon the Corporal, without any words, or making the sign of the Cross. Then he puts the Patten, not under the Corporal, as is usual, but above, to represent Jesus Christ in his Sepulcher. If by chance he hath toucht the Host, he must wash his fingers in some Vessel, and dry them upon the Purificatory: and to do this also, he must go down the steps of the Altar.

The Deacon takes the Chalice, and without wiping it, he goes to the Epistle corner, and puts Wine into it, the Sub-deacon also puts in a little Water, without blessing it; and so presents the Chalice to the Priest, without either kissing his hand, or the Chalice. The Priest placeth the Chalice upon the Corporal, without making the sign of the Cross, or saying any thing. The Deacon covers it with the Pall.

The Priest puts Incense into the Censor, without a blessing; to signifie, that the Author of all blessing is dead. Then he incenseth the Oblation of Wine and Water, to teach us thereby, that Bloud and Water issued out of our Saviours side, when he was pierced upon the Cross: and kneels not, when he incenseth the Oblation; to signifie to us, that this Wine and Water is not to be consecrated.

**L** Et this Incense, O Lord, blest by thee, ascend unto thee; and let thy mercy descend upon us.

After the Priest hath incensed the Oblation, he incenseth the Altar; testifying, that as the Sacrifice, which is offered, is infinitely more Holy, than the Sacrifices of the old Law; so he ought to beg of God a more perfect preparation, and a greater sanctity of Life, than that which the Royal Prophet required in this 140 Psalm; of being able to correspond, by his Prayers, to the sanctity of the Sacrifice, which was but a Figure of the Sacrifice of Jesus Christ.

**L** Et my Prayer, O Lord, be directed as Incense in thy sight; the elevation of my hands as Evening Sacrifice. Set, O Lord, a watch to my mouth, and a door round about my lips, that my heart decline not into the words of malice, to make excuses for sins.

The Priest gives the Censor to the Deacon, without being incensed himself, as refusing that Honour upon this day, wherein Jesus Christ was so affronted with Ignominies: and he prays God to inflame his heart, as well as all others, with a more fervent Charity, than the fire in the Censor.

**M** Ay our Lord kindle in us the fire of his love, and the flame of his eternal charity. *Amen.*

The Priest, having delivered the Censor to the Deacon, goes down from the Altar on the Epistle side; and being near the Credence, with his Face to the People, he washeth his hands silently; and then returning up to the Altar, he kneels to the blessed Sacrament: after that, bowing himself, with his hands joyned, before the Altar, he says,

**W**E present our selves, O Lord, before thee, in the spirit of humility and repentance: and therefore we beseech thee, that this Sacrifice may be agreeably accomplisht by us this day.

The Priest kisseth the Altar, and kneels down: then turning to the People, he desires them to joyn in Prayers with him to God, that he will please to accept this Offering of Wine and Water, in memory of the Blood and Water, which ran out of our Saviours side. And this Offering is a kind of Sacrifice, in that it is joyned with the consecrated Hoast; which represents the bloody Sacrifice of Jesus Christ.

**P**Ray, Brethren, that this, my Sacrifice, (which is also yours) may be acceptable to God the Father Almighty.

And to observe unto us, that this Oblation is only a representation of the bloody Sacrifice of Jesus Christ; and that no unbloody Sacrifice is celebrated this day, *Suscipiat Dominus* is not answered.

And thereupon also there is no Consecration this day; because the memory of Christs Passion is only celebrated, as it actually had past. Nevertheless, that we may not be deprived of participating the fruit of his Passion, being incorporated anew with him, the Body of this our Divine Saviour is reserved the day before; but not the Blood, for fear of Accidents.

Let us Pray.



## P R Æ C E P T I S, &amp;c.

The faithful beg of God, that they may be made worthy to reap the benefit of the Passion of his Son Jesus Christ, in receiving his Body, in the same Prayer, which Christ himself taught us, giving them confidence to call him our Father, as he made himself our Brother: to teach us, that we cannot fail of any thing, having an Omnipotent Father.

**B**Eing taught by our Saviour's Commands, and led by Divine Institution, we are bold to say,

Our Father, which art in Heaven, (*where you shine in greater glory, and whereunto thou art pleased, that we should raise our thoughts.*)

Hallowed be thy Name. (*Acknowledged and Adored.*)

Thy Kingdom come. (*The Empire of thy Grace in this World, and of the next.*)

Thy Will be done in Earth, as it is in Heaven.

Give us this day our daily bread: (*The precious Body and Blood of thy Son, which is daily consecrated; thy Grace and all things necessary for us in the course of this life.*)

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation:

The People, to testify their concurrence with the Priest, in this Prayer, answer,

But deliver us from evil. (*From sin, from the snares of this world, the flesh, and the devil.*)

And to shew that this Prayer is pronounc'd in the name of all,  
it is answered,

*Amen.*

*L I B E R A, &c.*

The Priest considering, that there is no greater evil, nor more contrary to the Holy Communion, than that, which may trouble and destroy the Peace and Union of Christians, beseeches God to deliver us by the Merits of Jesus Christ, by the Intercession of the Blessed Virgin, of the Apostles and all the Saints, and to grant us that Peace and Union, which we ought to have, with our Saviour, and with the other Members of his Church: which he signifies by breaking the Hoast, and dividing it into three parts. That part, which he puts upon the Patten, signifies the faithful in this life: that which he retains in his Hand, the faithful that are in Purgatory; and that which he breaks, the blessed.

**D**eliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and grant us peace in these our Duties, by the intercession of the ever-glorious Virgin *Mary*, Mother of God, of thy Apostles, *St. Peter* and *St. Paul*, of *St. Andrew*, and all the Saints: that, being assisted by thy gracious mercy, we may be free from all sin, and secure from all dangers; Through the same, our Lord Jesus Christ, who liveth and reigneth God with thee, in the unity of the Holy Ghost, for ever and ever.

The faithful, concurring with the Priest, answer,

*Amen.*

No Incense is used at this Elevation, to signifie, that on this day the Jews refused all honour due to God: nor are the Bells rung; to mind us of the Disciples silence and astonishment.

After the Deacon hath uncovered the Chalice, and the Priest divided the Hoast into three parts, over the Chalice, he puts the least particle into the Chalice; which represents the Estate of the blessed, and the other two parts upon the Patten, without saying any thing, or making the sign of the Cross: omitting *Pax Domini, &c. Hęc commixtio, &c. Agnus Dei, &c. Domine Jesu Christe, qui dixisti, &c. Domine Jesu Christe Fili Dei vivi, &c.* to expresse unto us, that the wholesom effect of Christs Passion and the reconciliation of Men with God, was not compleated till after his Resurrection. Nor is the Pax given about, for the same reason; as also to shew our aversion to *Judas* his traiterous kiss.

The Priest says the Prayer following, to beg of God a disposition requisite for the worthy receiving of the Eucharist.

**G**Rant, O Lord Jesus Christ, that this participation of thy body, which now, though unworthy, I intend to receive, may not turn to my judgment and condemnation; but, through thy mercy, may be a protection, and and a wholesom medicine to my soul and body: Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. *Amen.*

And having kneeled to adore the Sacrament, raking the Hoast between his hands, considering he is to receive his God, he puts all his confidence in his mercy, saying,

**I** Will take the Celestial Bread, and will call upon the Name of our Lord.

And calling to mind, how acceptable the Centurion's humility was to the Son of God, when he would have honoured him with a visit, in imitation of him, he protests himself unworthy so great a favour, and, knocking his breast, useth the same words.

Lord,

**L**ord, I am not worthy, that thou shouldest enter under my roof; only say the word, and my soul shall be healed.

Lord, I am not worthy, that thou shouldest enter under my roof; only say the word, and my soul shall be healed.

Lord, I am not worthy, that thou shouldest enter under my roof; only say the word, and my soul shall be healed.

When he receives the Body of our Lord, he makes the sign of the Cross with the Hoast, calling to his mind, that 'tis that Body, which Christ exposed to death, to save us.

**T**He Body of our Lord Jesus Christ preserve my Soul to Life Everlasting. *Amen.*

The Priest having taken the Body of Christ, the Deacon uncovering the Chalice, drinks that piece of the Hoast, put into the Chalice, together with the Wine therein, without saying any thing, or making the sign of the Cross; to signifie, the Wine is not consecrated. The Sub-deacon pours wine and water into the Chalice, to wash his fingers; that so the least piece of the Sacrament may not remain; to teach us, how careful we ought to be to preserve our selves in purity, he says this Prayer.

**G**Rant, O Lord, that what we have taken with our mouth, we may receive with a clean heart; and that, of a Temporal Gift, it may become unto us an Eternal Remedy.

And all the rest that is said in ordinary Masses, wherein Consecration is made, is omitted; to signifie, that in this days service there is no Consecration; nor are the accustomed Prayers said for those that partake in the consecrated things.



O N

# F R I D A Y

I N

## Holy Week.

The same Even-song is said as before, till you come to *Magnificat*.

A T M A G N I F I C A T.

*Antiphon.*

The Church, at the end of this days Office, entertains us with the bitter drink, which the Executioners presented to our Saviour, even at his expiring, when he cried, I thirst: to make us acknowledge the fervent Charity he had for us; not desiring less fervently our Salvation, then he had thirsted in his flesh: and signifying by some of those his last words, and at the most remarkable moments of his life, that his desire of our Salvation is the consummation of all our Mysteries.

**W**hen Jesus had taken vinegar, he said, It is finished; and, bowing down his head, he gave up his ghost.

*V.* Christ was made obedient for us unto death; even the death of the Cross.

*Pater noster, &c. Ave Maria, &c.*  
*Miserere mei Deus, &c.* as before, pag. 6.

The P R A Y E R.

*Respice quesumus, &c.* as before, pag. 130.

F O R

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FOR  
SATURDAY  
IN  
**Holy Week:**

At Prime,

As before, *Page 131.*

At the Third Hour,

As before, *Page 136.*

At the Sixth Hour,

As before, *Page 142.*

At the Ninth Hour,

As before, *Page 147.*

## A T M A S S.

*The Station in the Church of St. John Lateran.*

This day in *Rome* the Station is at *S. John Lateran's*, because formerly the Pope was accustomed there to bless the Fonts, and solemnly administer Baptism. The Altars are made ready, and the Canonical hours said, but no Tapers lighted till the beginning of Mass; in the mean time without the Church fire is struck out of a Flint, and Coals alighted therewith. The Prayer of the None being ended, the Priest in his Albe with a stole and pluvial of a violet colour, accompanied with his Ministers, goes before the Church-gate, there to bless the new fire, the Sub-deacon carrying the Cross, and the Acolyts Holy Water, the Thurible without fire, the Box with Frankincense and five Grains of Incense, in a Bason for the Paschal Candle. The unlighted Candles signifie, that the Old Law hath been fulfilled and consummated by Jesus Christ. The new fire from the flint without teaches us that Jesus Christ, figured by the flint-stone, is come to infuse the fire of his Divine Love into the World by his Death, which he suffered without the Walls of *Jerusalem*, desiring that it may enlighten our hearts, as he himself testifies in the 12th. Chapter of *Saint Luke*.

And the Church begs of God in the following Prayer when the new fire is blest.

*V.* Our Lord be with you.

*R.* And with thy spirit.

Let us Pray.

**O** God, who by thy Son, the corner-stone of thy Church, hath bestowed upon thy faithful the fire of thy splendour, sanctifie, for  
our

our use, this new fire, drawn out of the flint stone; and grant us thy grace, during this Paschal Feast, to be so inflamed with celestial desires, that we may arrive with pure hearts to the solemnity of thy Eternal Glory: Through the same Christ our Lord. *Amen.*

As God leading the People of *Israel* out of the *Egyptian* Bondage under the conduct of *Moses*, did enlighten them with a Pillar of Fire, to bring them into the Land of Promise. So the faithful now beg of God, that having delivered them from the Tyranny of the Devil and Slavery of Sin, through his Son Jesus Christ, he will please so to enlighten them with his Grace, that they may enter into Heaven according to his promises.

Let us Pray.

**O** Almighty Father, never-failing Light, Creator of all light, bless this light which is sanctified and blest by thee, who enlightenest the whole World, that we may be thereby enlightened and inflamed. And as thou didst carry a light before *Moses*, going out of *Egypt*, so also be pleased to illuminate our hearts and senses, that we may at length arrive to Life and Light Everlasting: Through Christ our Lord, *Amen.*

Let us Pray.

**O** Lord, Holy Father, Omnipotent Eternal God, vouchsafe to co-operate with us, ho bless this fire in thy Name, and in the ame of thy Son our Lord, and of the Holy Ghost,



Ghost, and assist us against the fiery darts of the enemy, enlightening us with thy heavenly grace. Who livest and reignest with the same, thy only begotten Son, and the Holy Ghost, God, for ever and ever. *Amen.*

The fire being blest, the Priest also blesseth the five grains of Incense, to represent the perfumes which the devout Women brought to our Saviours Sepulcher, and being fixt to the Paschal Candle, they represent the five wounds in our Saviours Body, the scars whereof he would retain after his Resurrection.

This blessing is performed, to signifie that God by the Merits of Jesus Christ his Son ( who brought the light of his Grace to the World ) sanctifies all Creatures which the Devil makes use of to draw us into sin, and that by the Merits of this our Saviour, the Church applies her blessings and prayers against the assaults of the Devil, that in all places we may make a right use of them.

And therefore in former Ages this Ceremony was used the Night following at the Midnight Mass, about which time Christ rose again, to mind us of the new light of the World received by his Resurrection.

**O** God Almighty, pour forth we beseech thee, thy abundant blessings upon this Incense, and renewing the world by an invisible regeneration, enlighten this night, that not onely the Sacrifice, which is offered this night, may shine by a secret mixture of thy splendour, but also, that, in whatever place any part of the Mystery of this sanctification shall be brought, all surprize and malice of the Devil being chased away, the vertue of thy Majesty may be assisted. Through Christ our Lord. *Amen.*

Then the Priest puts Incense into the Censor and blesses it, protesting by this blessing that adoration is due to God alone, and beseeches him that his prayers may rise as Incense unto him.

**B**E thou blest by him, in whose honour thou shalt be burnt.

Then the Priest sprinkles the Incense and new fire with the Holy Water, to shew us that we ought to cleanse our selves of our sins, that we may be capable of the new light which Christ hath brought to the World, and therefore he saith,

**T**Hou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Then the Deacon putting on a white Dalmatick, to represent the Angels who declared Christs Resurrection; takes a Cane whereunto three small Candles are fixed in a triangle, which he lights one after another, to instruct us that the Light of the Gospel which Jesus Christ hath brought unto us, is the work of the blessed Trinity, to whom we are to render thanks.

And therefore advancing towards the Altar, he thrice repeats

Behold the light of Christ.

The Faithful answer,

R. Thanks be to God.

The Deacon disposing himself to receive Commission from the Priest to give God thanks for the favour done us, in freeing us from the Tyranny of the Devil, and the Slavery of Sin, by the Death and Resurrection of his Son Jesus Christ, whereof the Jewish Pasch was a figure, asks his blessing.

Vouchsafe, Father, to bless.

The Priest, blessing him, saith,

**O**Ur Lord be in thy lips, that thou mayest worthily and competently declare the praises

praises of his Pasch. In the Name of the Father, and of the Son, and of the Holy Ghost.  
*Amen.*

Then the Deacon, taking the Censor out of the Acolyts hands, incenseth the Book thrice, in honour of the Holy Trinity, which the light of the Gospel revealed unto us, as we are taught by Jesus Christ. And inviting the Faithful to give God thanks for the Victory which his Son Christ Jesus gained over the Devil, and for the favour done unto them, by drawing them from darkness and servitude of sin, by the light of the Gospel, represents unto them, that their joy ought to be common to them and to the Angels, who rejoyce to see, that their number (lessened by the fall of *Lucifer* and his complices) is filled up again by humane nature, renewed and repaired by Jesus Christ.

Then the Deacon, acknowledging his own unworthiness, joyns in Prayer with the Church.

**M**AY the angelical troops now rejoyce; may the divine mysteries be celebrated with a holy joy; may the sound of a comfortable trumpet publish the victory of so great a King; and may the whole earth be sensible of the blessing it had, by the splendour of the the Eternal King, who freed it from that darkness which overspread the whole World. May our Mother, the Church, rejoyce also at the glympse of so resplendent light; and may this place resound with the voices of this Congregation: And therefore I beseech ye, my beloved Brethren, here present, who, enlightened with the admirable splendour of this holy light; joyn with me, and call upon our Merciful and Almighty God, to the end, that as he hath been pleased, not through my  
 merits,



merits, to advance me to the number of his *Levites*, so shedding the beams of his light upon me, he will give me grace to perfect the praise of this Paschal Candle. Through, &c. Amen.

The Benediction and Praise of the Paschal Candle is very ancient, for this Ceremony is mentioned in *Prudentius* his Hymn, who lived in the fourth Age, and *St. Gregory Nazianzenus*, and *St. Ambrose*.

Then the Deacon prepares the Faithful to celebrate this Ceremony worthily with him, advising them to lift up their hearts to God, and to quit all affections to Creatures, acknowledging the grace they have received of God by the Light of his Gospel, which is represented by the Candle.

Our Lord be with you.

R. And with thy spirit.

R. Lift up your hearts.

The Faithful being in the disposition he requires, answers,

We have raised them towards our Lord.

Then the Deacon bids the Faithful consider that God so disposed their hearts, therefore that they should give publick thanks.

Let us give thanks to our Lord.

The Faithful answer, that it is just and reasonable, and according they give publick thanks by the Deacon, and particular resentments of their hearts by following in their minds the words which the Deacon uses.

R. It is meet and just.

The Deacon exhorts the Faithful to give God thanks for that in this Night by the glorious Resurrection of his Son our Lord Jesus Christ, and by the Merits of his Death he had freed us from the  
the



the Tyranny of the Devil, and from the Bondage of Sin, wherein our first Parent by his sin had involved us; and for that by the light of his Gospel he had conducted us to the Kingdom of Heaven, which he had promised to his faithful Servants, as he delivered the *Israelites* out of the Captivity of *Egypt*, causing a Pillar of Fire to lead them into the Land of Promise.

**I**T is truly meet and just, that with all affections of our heart and soul, and with the ministry of our voice, we glorifie the invisible God, Father Almighty, and his onely Son, our Lord Jesus Christ, who hath paid *Adam's* death for us to his Eternal Father; and, by shedding his innocent blood, hath blotted out the hand-writing of our old sins, whereby we are subjected to death: For these are the Paschal Feasts wherein the true Lamb is immolated, and the gates of the Faithful consecrated by his blood. This is that night wherein first thou madest our forefathers, the Children of *Israel*, to pass the Red Sea dry-foot. This is that night which dissipated the darkness of sins, by the light of a pillar of fire. This is that night, which separating through the whole World those that believe in Jesus Christ, from the vices of this age, and from the darkness, wherein sinners are engaged, restores them to grace, and associates them to sanctity. This is that night, wherein the chains of death being broken, Christ ascended Conquerour from Hell. For it would not have availed us to have been born, unless Christ had been pleased to redeem us. O God, how admirable is thy bounty towards

towards us! how inestimable thy charity! who didst deliver up thy Son to redeem thy slave. O certain necessary sin of *Adam*, to make us sensible of the excess of God's love towards us! since it hath been effaced by the death of Jesus Christ. O happy fault, that merited to have such and so great a Redeemer! O truly happy night, which alone deserved'st to observe the time and moment of Christ his rising from the dead! This is that night of which it is written in the 178th *Psalms*, The night shall shine as the day, and the night is my illumination in my delights, therefore the sanctification of this night banisheth all crimes, washeth away all offences, restores to innocence those that had been lost, makes glad the afflicted, reconciles hatred and enmities, restores peace and union, and humbles empires.

Here the Deacon puts the five grains of blest Incense in form of a Cross into the Candle not yet lighted, which signifies the dead Body of our Saviour, teaching us how adorable the wounds were which he received on the Cross, where he offered up himself a Sacrifice for us to God his Father, whereof the Evening Sacrifice was a figure in the Old Law, and the Sacrifice of the Altar is a representation of it in the Evangelical Law. Then the Deacon lighting the Candle, which then becomes a figure of Christs Body risen again, acknowledges the advantage we have received by his Resurrection.

**R** Eceive then, O Holy Father, from us, on this happy night, the Evening-Sacrifice of this Incense, which thy Holy Church, by  
 R its

its Ministers, renders unto thee in the Solemn Oblation of this Wax Candle, made of the work of Bees. And now we acknowledge the praise-worthy Benefits of this Pillar, lighted from the sparkling fire, to the honour of God.

Then the Deacon lights the Candle with one of the three Cierges on the Cane, to signify that Jesus Christs Resurrection, as also his Incarnation and Passion, was the work of the whole Trinity (whose works are inseparable) though the only Person of the Son became Incarnate, suffered Death, and rose again communicating the glory of his Resurrection and Graces necessary to obtain it without the least diminution to himself, to those who are regenerated and formed in his Church, as this Wax which is employed to the Service of God.

**W**Hich (fire) though it be divided, yet loseth it not any thing in the communication of its light, feeding it self from the melted Wax, which the Bee hath produced, to make the substance of this precious touch.

Here the Lamps and Tapers are all lighted with the new fire, to represent the light and grace which Jesus Christ hath poured forth upon his Faithful in his Resurrection, carrying away the spoils of Hell, whereof the *Egyptian* spoils born away by the Children of *Israel*, at their going forth of *Egypt*, were a figure. And the Deacon magnifying the benefits of Gods bounty, beseeches his Majesty to bestow them upon all Orders which compose the body of his Church.

**O** Night, truly blessed, wherein the *Egyptians* were pillaged, the *Hebrews* enriched with their spoils. The night wherein celestial and terrestrial, divine and humane things were conjoynd. We beseech thee therefore, O Lord, that



that this Candle, consecrated to the honour of thy Name, may, without ceasing dissipate the darkness of this night, and that its light, ascending as an acceptable perfume, may mix with the celestial lights. Let the morning-star receive its flames; that star, I say, which never sets, and who, being risen again, and returned from Hell, shined afresh upon mankind. We beseech thee therefore, O Lord, that, granting us peace in our days, thou wilt vouchsafe, amidst these Paschal-Festivals, to lead us as thy servants, to govern and protect us continually, with thy whole Clergy, and all thy Faithful, our Holy Father, the Pope, and our Bishop. Regard likewise our King, *N.* and, knowing the desires of his heart, grant, O God, by the ineffable grace of thy bounty and mercy, that he may enjoy a tranquillity of perpetual peace, and, together with his people, a heavenly victory: By the same our Lord Jesus Christ thy Son, who livest and reignest with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The blessing of the Paschal Candle being ended, the Prophecies and Canticles are read out of the Old Testament; to instruct the *Catechumens* in Divine Mysteries, who there present themselves to receive Baptism. And these Lessons are read without any Title, to observe unto us, that the *Catechumens* are not as yet vers'd in Holy Writ.



The FIRST PROPHECY, taken out of the  
1<sup>st</sup> Chapter of Genesis.

In this Lesson the *Catechumens* are taught, that all Creatures subsist by God alone, who would in creating them give a Being to a Good that might proceed from him, though he had no use of them, to compleat himself by them, his whole felicity being in himself, though these his Creatures had never been, or that they had remained in their imperfection; then the Church represents how God made Man the most noble and perfect of all visible Creatures, in raising him above all that is upon the Earth, in making him according to his own Image, in giving him Reason and Understanding; and lastly, making him capable of Eternal Felicity.

**I**N the beginning God created heaven and earth. And the earth was void and vacant, and darkness was upon the face of the depth. And the spirit of God moved over the waters. And God said, Be light made. And light was made. And God saw the light, that it was good; and he divided the light from darkness. And there was evening and morning, that made one day. God also said, Be a firmament made amidst the waters: And let it divide between waters and waters. And God made a firmament, and divided the waters, that were under the firmament, from those that were above the firmament. And it was done so. And God called the firmament, heaven: And there was evening and morning, that made the second day. God also said, Let the waters, that are under the heaven, be gathered  
together.

together in one place : And let the dry land appear. And it was so done. And God called the dry land, earth ; and the gathering of waters together, he called seas. And God saw that it was good. And said, Let the earth shout forth green herbs, and such as may feed ; and fruit-trees, yielding fruit after his kind, such as may have seed in it self upon the earth. And it was done so. And the earth brought forth green herb, such as seeds according to his kind ; and tree that beareth fruit , having seed each one according to his kind. And God saw that it was good. And there was evening and morning, that made the third day. Again, God said, Be there lights made in the firmament of heaven, to divide the day and night, and let them be for signs and seasons , and days and years ; to shine in the firmament of heaven, and to give light upon the earth. And it was done so. And God made two great lights ; A greater light to govern the day, and a lesser light to govern the night ; and stars. And he set them in the firmament of heaven, to shine upon the earth, and to govern the day and the night, and to divide the light and the darkness. And God saw that it was good. And there was evening and morning, that made the fourth day. God also said, Let the waters bring forth creeping creature, having life, and flying fowl, over the earth, under the firmament of heaven. And God created huge whales, and all

living and moving creature, that the waters brought forth according to each sort, and all foul, according to their kind. And God saw that it was good. And he blessed them, saying, Increase and multiply, and replenish the waters of the sea : and let the birds be multiplied upon the earth. And there was evening and morning, that made the fifth day. God said moreover, Let the earth bring forth living creature in his kind, cattel, and such that creep, and beasts of the earth, according to their kinds. And it was so done. And God made the beasts of the earth, according to their kinds; and cattel, and all that creepeth on the earth, in his kind. And God saw that it was good : And he said, Let us make man to our own image and likeness : let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and all creeping creature that moveth upon the earth. And God created man to his own image ; to the image of God he created him : male and female he created them. And God blessed them, and saith, Increase and multiply, and replenish the earth, and subdue it ; and rule over the fishes of the sea, and fowls of the air, and all living creatures that move upon the earth. And God said, Behold, I have given you all manner of herb that seedeth upon the earth, and all trees that have in themselves seed of their own kind, to be your meat ; and



to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all things that he had made; and they were very good. And there was evening and morning, that made the sixth day. The heavens therefore and the earth were fully finished, and all the furniture of them. And the seventh day God ended his work, which he had made; and rested the seventh day from the work that he had done.

The Church having told us, in *Gen.* that I have made we derive our Extraction, to *Gen.* grace before our Lord. raised the first Man, having *Gen.* lights of Paradise, as in the *Gen.* of *Noe*. *Noe* was a exact observance of God's *Gen.* in his generations: He translated to a far more *Gen.* the cause of our fall, *Gen.* And he begat three sons, he sent his only Son *Japhet*. And the earth was whereunto we were *Gen.* God, and was replenished *Gen.* And *Gen.* horts us to bend. And when God had perceived to the Divine *Gen.* was corrupted, (for all flesh had

his way upon earth) he said to *Noe*, of all flesh is come before me: the replenished with iniquity from the face of the earth: and I will destroy them with the

The Make thee an ark of timber-plank: *Gen.* shalt thou make in the earth, and shalt *Gen.* it within and without with Bitume. *Gen.* thus shalt thou make it. The length of *Gen.* shall be three hundred cubits, fifty cubits



The Faithful give God thanks by the Priest for his goodness, in Creating and Redeeming them; and considering, that the Mortal Venom of sin seized upon *Eve* and *Adam* through their own Senses; and thereby fell into that misery, which was the Fountain of ours, beseeches of his Majesty the Grace to subject their Senses to their Reason; so as they may reap the wholesome effect of their Redemption.

**O** God, who, by an admirable effect of thy power, hast created man, and yet more powerfully hast redeemed him, grant, we beseech thee, strength of our reason, we may overcome all allurements to sin, and, at length, beasts eternal happiness: Through our Lord  
And it was *Amen.*

beasts of the earth,

and cattel, and all that

in his kind. And God **ENCY**, *out of the 5th,*

And he said, Let us make *pters of Genesis.*

image and likeness: let him, ches Catechumens, that  
over the fishes of the sea, and those that were in the  
air, and the beasts, and the wh Men must enter into  
all creeping creature that move out of which there

earth. And God created man 1 years old,  
image; to the image of God he cre. And af-  
male and female he created them.

blesed them, and saith, Increase and n upon the  
and replenish the earth, and subdue it, the sons  
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air, and all living creatures that move, out of  
the earth. And God said, Behold, I ha said,  
ven you all manner of herb that seedeth ever,  
the earth, and all trees that have in them be an  
seed of their own kind, to be your meat; were  
upon

upon the earth in those days. For after the sons of God did company with the daughters of men, and they brought forth children: these be the mighty of the old world, famous men. And God, seeing the malice of men was much upon the earth, and that all the cogitation of their hearts was bent to evil at all times, it repented him, that he had made man upon earth. And touched inwardly with sorrow of heart, I will (saith he) clean take away man, whom I have created, from the face of the earth, from man, even to beasts; from that which creepeth, even unto the fowls of the air: For it repenteth me, that I have made them. But *Noe* found grace before our Lord. These are the generations of *Noe*. *Noe* was a just and perfect man in his generations: He did walk with God. And he begat three sons, *Sem*, *Cham*, and *Japhet*. And the earth was corrupted before God, and was replenished with iniquity. And when God had perceived that the earth was corrupted, (for all flesh had corrupted his way upon earth) he said to *Noe*, The end of all flesh is come before me: the earth is replenished with iniquity from the face of them: and I will destroy them with the earth. Make thee an ark of timber-plank: cabinets shalt thou make in the earth, and shalt pitch it within and without with Bitume. And thus shalt thou make it. The length of the ark shall be three hundred cubits, fifty cubits

cubits the breadth, and thirty cubits the height of it. Thou shalt make a window in the ark; and in a cubit finish the top of it: and the door of the ark shalt thou set at the side below; middle chambers, and third lofts shalt thou make in it. Behold, I will bring the waters of a great flood upon the earth, that I may destroy all flesh, wherein there is breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons, with thee. And of all living creatures, of all flesh, thou shalt bring pairs into the ark, that they may live with thee, of the male sex and the female. Of fowls according to their kind, and of beasts in their kind, and of all that creepeth on the earth, according to their kind: pairs of all sorts shall enter in with thee, that they may live. Thou shalt take therefore with thee of all meats, that may be eaten, and thou shalt lay them up with thee; and they shall be meat for thee and them. *Noe* therefore did all things which God commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. Then all the fountains of the great depth were broken up, and the flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights. In the very point of that day entred



*Noe*, and *Sem*, *Cham*, and *Japhet*, his sons, and his wife, and the three wives of his sons, with them into the ark, they and every beast, according to their kind ; and all cattel in their kind, and all that moveth upon the earth, according to their kind ; and all fowl, according to their kind. Moreover, the ark floated upon the waters. And the waters prevailed out of measure upon the earth : and all the high mountains under the whole heaven were covered. Fifteen cubits higher was the water above the mountains which it covered. And all the flesh was consumed, that moved upon the earth, of fowl, of cattel, of beasts, and of all creepers, that creep upon the earth. But only *Noe* remained, and they that were with him in the ark. And the waters held on above the earth an hundred and fifty days. And God remembered *Noe*, and all the beasts, and all the cattel, which were with him in the ark ; and brought a wind upon the earth, and the waters decreased. And the fountains of the depth, and the flood-gates of heaven were shut up, and the rain from heaven was staid. And the waters returned from the earth, going and coming : and they began to decrease after an hundred and fifty days. And after that forty days were passed, *Noe* opened the window of the ark, which he had made, let forth a crow ; which went forth, and did not return, till the waters were dried upon the earth. He sent forth also  
a dove



a dove after him, to see if the waters were ceased yet upon the face of the earth; which finding not where her foot might rest, returned to him into the ark; for the waters were upon the whole earth, and stretched forth his hand, and caught her, and brought her into the ark. And having expected yet seven more days, again he let forth a dove out of the ark: but she came to him at eventide, carrying a bough of an olive tree, that had green leaves in her mouth. *Noe* therefore understood, that the waters were ceased upon the earth. And he expected nevertheless other seven days; and he sent forth a dove, which returned not any more to him. And God spake to *Noe*, saying, Go forth of the ark, thou and thy wife, thy sons and the wives of thy sons with thee. All cattel which are with thee of all flesh, as well in fowls as in beasts; and all creepers, that creep upon earth, bring out with thee, and go ye upon the earth, encrease and multiply upon it. *Noe* therefore went forth, and his sons, his wife, and the wives of his sons with him. Yea, and all cattel, beasts, and creepers, that creep upon the earth, according to their kind, went forth out of the ark. And *Noe* built an altar to our Lord; and taking of all cattel, and fowls that were clean, offered holocausts upon the altar. And our Lord smelled a sweet savour.

The Priest begs of God, on the Peoples behalf, that admitting them into his Church, thereby securing them from the Deuge, wherewith the World was overflowed by sin, he would  
be

be pleased to restore them to that Innocency, wherein they were Created.

Let us Pray.

Let us kneel.

R. Lift up your selves.

**O** God, whose power is unchangeable, and light eternal, look favourably upon the mystical and wonderful body of thy whole Church, and, by the effect of thy continual conduct, compleat tranquillity, the salvation of mankind, that all the world may experimentally see, that thou hast raised what was fallen, and renewed what was decayed; and that all things are re-established by him, from whom they had their beginning; our Lord Jesus Christ thy Son, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. *Amen.*

*The THIRD PROPHECY, taken out of the  
22d Chapter of Genesis.*

The Church instructs the *Catechumens*, that as Christ was tempted by the Devil after his Baptism; so they must prepare for, and fortifie themselves against the Temptations of this Enemy of our Salvation; learning by his example to overcome them.

And as there is another sort of Temptation, wherewith God sometimes tries his Servants, the Church admonishes the *Catechumens*, to be ready, as Christ was, to give Testimony of their Faith and Obedience. And therefore *Abraham* is proposed as an Example; whose Faith was more prevalent than his inclinations  
of

of Nature, and caused him to Offer courageously, in Sacrifice, his dear Son *Isaac*; who had been given him beyond his expectation, and by whom alone he could hope for his innumerable Posterity, which God had promised unto him. This was a strange Tryal; nor could he have obeyed, with such promptitude, a Command so irksom, but by the strength of Faith: which made him firmly believe, that God, having drawn his Son from a Man half dead through Age, he could also preserve him from the Tomb and Slaughter.

**I**N those days God tempted *Abraham*, and said to him, *Abraham, Abraham*. But he answered, Here I am. He said to him, Take thy only begotten Son, whom thou lovest, *Isaac*, and go into the land of vision, and there thou shalt offer him for an holocaust, upon one of the mountains, which I will shew thee. Therefore *Abraham*, rising up in the night, saddled his ass, taking with him two young men, and *Isaac* his son; and when he had cut wood for the holocaust, he went his way to the place, which God had commanded him. And the third day, lifting up his eyes, he saw the place afar off. And he said to his young men, Tarry you here with the ass: I and the boy, going with speed as far as yonder, after we have adored, will return to you. He took also the wood of the holocaust, and laid it upon *Isaac* his son; and himself carried in his hand fire and a sword. And as they went together, *Isaac* said to his Father, My father: And he answered, What wilt thou, son? Behold, saith he, fire and wood: Where is the victim of the holocaust? And *Abraham* said, God will provide unto himself the  
victim



victim of the holocaust, my son. They went therefore together, and they came to the place, which God had shewed him, wherein he builded an altar, and laid the wood in order upon it. And when he had bound *Isaac*, his son, he laid him on the altar, upon the pile of wood: And stretched forth his hand, and caught the sword for to sacrifice his son. And behold, an angel of our Lord, from heaven, cried, saying, *Abraham, Abraham*, who answered, Here I am. And he said to him, Stretch not forth thy hand upon the boy; neither do thou any thing to him: Now I have known, that thou fearest God, and hast not spared thy only begotten son, for my sake. *Abraham* lifted up his eyes, and saw behind his back, a ram amongst the briers, sticking fast by the horns; which he took, and offered an holocaust, instead of his son. And he called the name of that place, Our Lord seeth: whereupon, even to this day, it is said in the mountain, Our Lord will see. And the angel of our Lord called *Abraham* the second time from heaven, saying, By my own self have I sworn, saith our Lord, because thou hast done this thing, and hast not spared thy only begotten son for my sake; I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore: thy seed shall possess the gates of his enemies. And in this seed shall be blessed all the nations of the earth, because thou hast obeyed my voice.



voice. *Abraham* returned to his young men; and they went to *Bersabee* together, and he dwelt there.

The Church considering, that all, descended from *Abraham* according to the Flesh, are not true *Israelites*, but only those, who in Holy Scriptures are called his Seed; that is, those who imitate his Faith, begs Gods Grace for all the *Gentils*, to imitate the Faith of this great Patriarch, so as to reap the effect of the Promises, made to him and his Posterity.

Let us Pray.

Let us bow our knees.

R. Lift up your selves.

**O** God, the sovereign Father of the Faithful, who by the grace of adoption, through the whole world, multipliest the children of thy promise, and by this Paschal Sacrament, (*viz.* by the sacrifice of thy Son, whereof the Paschal Lamb and the sacrifice of *Isaac* was a figure) makest thy servant *Abraham* in his stead, the Father of all Nations, according to thy promise, grant, that thy people may worthily enter into the grace of their vocation. Through our Lord Jesus Christ, &c.

*The FOURTH PROPHECY, out of the 14th Chapter of Exodus.*

The Church tells the excellency of Baptism, and its effects, by the wonderful things done for the *Israelites*: the Pillar of Fire, which shined before them in the Night, and the Cloud, which sheltered them from the heat of the Sun in the Day, repre-

represented the Holy Ghost, and the graces which he poureth out upon us.

The passage through the Red Sea, under *Moses* his Conduct, was a figure of Baptism; which we receive by the Priest, in the Sacramental Water, sanctified by Christ's Blood. *Pharao* represented the Devil, and the *Egyptians*, our sins. The sudden return of the Waters, drowning the *Egyptians*, signifie, that our sins are ingulfed in the Waters of Baptism; and that coming out of the Font, we ought to look upon them, as the Children of *Israel* (after they had passed the Red Sea) did upon the *Egyptians*, dead on all sides upon the Sands, and as they fate upon their Chariots, sunk to the Ground.

**I**N those days, when the morning-watch was come, behold, our Lord, looking upon the *Egyptians* camp, through the pillar of the fire and the cloud, slew their army, and overthrew the wheels of their chariots; and they were born in the depth. The *Egyptians* therefore said, Let us fly from *Israel*, for the Lord fighteth for them, against us. And our Lord said to *Moses*, Stretch forth thy hand upon the sea, that the waters may return to the *Egyptians*, upon their chariots and horsemen. And when *Moses* had stretched forth his hand against the sea, it returned, in the first break of day, to the former place, and the *Egyptians* flying away, the waters came upon them, and our Lord enwrapt them in the midst of the waves. And the waters returned and overwhelmed the chariots and the horsemen of all *Pharao's* army, who following were entred into the sea: neither did there so much as one of them remain. But the children of *Israel* marched through the midst of the dry sea: and the waters were

unto them as instead of a wall, on the right hand and on the left. And our Lord delivered *Israel* in that day out of the hand of the *Egyptians*. And they saw the *Egyptians* dead upon the sea-shore; and the mighty hand, that our Lord had exercised against them. And the people feared our Lord, and they believed our Lord, and *Moses* his servant. Then sang *Moses*, and the children of *Israel*, this song to our Lord, and said,

*The TRACT, taken out of the Eighteenth Chapter of Exodus.*

The Church representing to the *Catechumens*, the Obligation they have (being by Baptism freed from the Tyranny of the Devil, and Slavery of Sin) to sing Canticles of Praise and Thanksgiving to our Lord, with much more joy than the *Israelites* did, when they were led out of the *Egyptian* Servitude, and from the Persecution of their Enemies.

**L** Et us sing unto the Lord, for he triumphed gloriously: The horse and his rider hath he cast into the sea. He is made a helper and protector to me for salvation.

*V.* He is my God, and I will honour him: my fathers God, and I will exalt him.

*V.* The Lord is a destroyer of war: the Lord is his Name.

Let us Pray.

The Church, considering that the People of *Israel's* delivery from the *Egyptians* Bondage; and the promises which God made them,

them, was a figure of those Graces, which they shall receive, who imitating the Faith of *Abraham*, shall become his Children, or true *Israelites*, by the Regeneration of Baptism, beseeches God that all People may be Regenerated, and have the grace of Faith, that so they may receive the effects of his Promises.

Let us bow our knees.

R. Lift up your selves.

**O** God, who makest us see, even in our days; the miracles wrought by thee in past ages; that what thou didst in the delivery of one people from the power of *Egypt*, thou wroughtest for the salvation of the *Gentiles*, through the water of regeneration; grant, that all the nations of this world may become true children of *Abraham*, and enter into the dignity of being children of *Israel*. Through our Lord Jesus Christ, &c.

*The FIFTH PROPHECY, taken out of the  
54th and 55th Chapter of Isay.*

Wherein the Church presents to us the Promise God made to the *Gentiles*, through his gracious Mercy, of the Health-giving Waters of his Word, and grace of obtaining for them the heavenly Inheritance, and eternal Felicity. And first, it tells us, that if the Eternal Word did not pour forth these Divine Waters into our Souls, they would not be able to produce the least Fruit of Justice, but would be altogether barren. Secondly, it teaches us, that the Word, which issues from Gods mouth, when it dilates it self in humane hearts, makes no unprofitable return to him, that sent it: but that it breeds, and fructifies abundantly in their hearts that receive it.

**T**His is the inheritance of the servants of  
our Lord, and their justice with me, faith



our Lord. All ye that thirst, come to the waters; and you that have no silver, make hast; buy and eat; come, buy without silver, and without any exchange, wine and milk. Why bestow your silver, not for bread; and your labour, not for satiety? Hearing, hear ye me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and your soul shall live: and I will make an everlasting covenant with you, the faithful mercies of *David*. Behold, I have given him for a witness unto the people; for a prince and master to the *Gentiles*. Behold, thou shalt call the nation, which thou knowest not, and the nations, that knew not thee, shall return to thee, because of the Lord thy God, and the holy one of *Israel*, because he hath glorified thee. Seek ye the Lord, whiles he may be found: invoke him, whiles he is near. Let the impious forsake his way, and the unjust man his cogitations, and return to our Lord, and he will have mercy on him. And to our God, because he is bountiful to forgive; for my cogitations are not your cogitations, nor your ways my ways, saith our Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my cogitations above your cogitations. And as the shower cometh down, and the snow from heaven, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it

it to spring, and giveth seed to the sower, and bread to him that eateth: so shall my word be, which shall proceed from my mouth. It shall not return to me void; but it shall do what things soever I would, and shall prosper in these things, for which I sent it, saith our Lord God.

Let us Pray.

Let us bow our knees.

R. Lift up your selves.

The Church begs of God an absolute Conversion of all the Nations of the Earth.

**A**Lmighty and Eternal God, multiply, for the honour of thy Name, that which thou hast promised to the faith of our forefathers, and encrease by an holy adoption, thy Church with new children, to receive the effects of thy promises: that so they may see, that almost accomplished, which the Saints formerly doubted not but would come to pass: Through our Lord Jesus Christ. *Amen.*

*The SIXTH PROPHECY, taken out of the  
3d Chapter of Baruch.*

In this Lesson the Church represents to us the excellency of Christian Religion: which teaches us, that Men, of themselves, are not able to make their Lives happy; that all those, who pretended themselves Authors of their own Happiness, and believed they were only indebted to themselves for it; who only have

sought it for their own Vertue, and in the fleeting Pleasures and Wealth of this Life; who are persuaded, that already they possess the Sovereign Good, and that, in fine, to obtain it, they sought not God, nor placed their hopes in his infinite Goodness and Bounty; but that they are lost in those vain and proud thoughts. 'Tis from God alone, that hath made them, and can make them blessed; that can divert the evils of this Life; or sweeten them, or give courage to support them, or absolutely free those, that bow under the burthen: And who can at last elevate Man to the true fruition of this Bliss; where no evil is to be feared, and where the sovereign goodness is not to be lost. And unto this end God hath given Law unto Men; wherein proposing and promising a recompence unto Pious Souls, he teaches us not to spend this temporal and uncertain Life in its Vanities and Pleasures; but to suffer all sorts of Afflictions and Torments, rather than to violate his Commandments, out of a strong confidence of the fidelity of his Promises, and in hopes, after death, to enjoy Eternal Happiness. And to enable us to observe the Law, it was his Will, that his Son should come into this World. This Divine Saviour, covering the Grandeur of his Divinity under the Weakness of our Nature, hath taught us, by the example of his Passion, what Miseries we ought to suffer in this World; and by his Resurrection what Blessings to hope for in the next; giving us at the same time the grace to do and obtain that which he hath shewed us, if by our sins we render not our selves unworthy.

**H**ear, *Israel*, the commandments of life: hearken with your ears, that you may know prudence. What is the matter, *Israel*, that thou art in the land of the enemies? Thou art waxed old in strange land; thou art defiled with the dead; thou art reputed with them, that go into hell. Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou hadst verily dwelt in peace everlasting. Learn where wisdom is, where understanding is, that thou mayest know withal, where is the long continuance of life  
and

and living; where the light of the eyes and peace is, who hath found the place thereof? and who hath entred into the treasures thereof? where are the princes of the *Gentiles*, and they that rule over the beasts, that are upon the earth, that play with the birds of heaven; that treasure up silver and gold, wherein men have confidence, and there is no end of their getting? which fashion silver, and are careful; neither is there invention of their works. They are destroyed, and are gone down to hell, and others are risen up in their place. Young men saw the light, and dwelt upon the earth, but the way of discipline they knew not, neither understood they the pathsthereof; neither have their children received it. It is made far from their face. It hath not been heard in the land of *Canaan*; neither hath it been seen in *Theman*. The children of *Agar* also, that seek out the prudence that is of the earth; merchants of *Myrrh*, and of *Theman*, and fblers, and searchers of prudence and understanding. But the way of wisdom they have not known; neither have they remembered the paths thereof. O *Israel*, how great is the house of God, and how great is the place of his possession! It is great, and hath no end; high and unmeasurable. There were the gyants, those renowned that were from the beginning of big stature, expert in war. These did not our Lord chuse, neither found they the way of discipline, therefore did they



perish. And because they had not wisdom, they perished through their folly. Who hath ascended into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her above chosen gold? There is none that can know her ways, nor that can search out her paths; but he that knoweth all things, knoweth her, and hath found her out by his prudence; he that prepareth the earth in time everlasting, and replenished it with cattel, and four-footed beasts: he that sendeth forth light, and it goeth, and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoyced: they were called, and they said, Here we are: and they have shined to him with chearfulness, that made them. This is our God, and there shall none other be esteemed against him. He found out all the way of discipline, and delivered it to *Jacob* his servant, and to *Israel* his beloved. After these things he was seen upon the earth, and was conversant with men.

The Church, telling us, that God not being contented to have taught Men by his Prophets, but further, he sent his only Son to instruct them, by his Word and Example: and to give them a new life by the Sacrament of Baptism, beseeches his Majesty to make them worthy, always to maintain the Grace they have received.

Let us Pray:

Let us bend our knees.

R. Lift up your selves.

O God,

**O** God, who dost always multiply thy Church in the call of the *Gentiles*, vouchsafe graciously thy continual protection, to all those who shall be cleansed with the waters of baptism: Through our Lord Jesus Christ, &c.

*The SEVENTH PROPHECY, out of the  
37th Chapter of Ezechiel.*

The Prophet *Ezechiel* represents to us the new Life which the *Israelites*, that is, those who shall believe in the *Messias*, are to receive by a Spiritual Regeneration, expecting a glorious Resurrection of the Dead.

**I**N those days the hand of the Lord was made upon me, and brought me forth in the spirit of our Lord, and left me in the midst of a field, that was full of bones. And he led me about through them on every side, and there were very many upon the face of the field, and exceeding dry. And he said to me, Son of man, thinkest thou these bones shall live? And I said, Lord God, thou knowest. And he said to me, Prophecie of these bones; and thou shalt say to them, Dry bones, hear ye the word of our Lord. Thus saith our Lord God to these bones, Behold, I will put spirit into you, and you shall live. And I will give sinews unto you, and will make flesh to grow up over you, and will stretch a skin on you: And I will give you spirit, and you shall live: And you shall know, that

that I am the Lord. And I prophesied as he had commanded me. And there was made a sound when I prophesied; and behold a commotion, and bones came to bones, every one to his juncture. And I saw, and behold, upon them sinews, and flesh was grown up, and a skin was stretched out in them above; and they had no spirit. And he said to me, Prophesie, son of man, and thou shalt say to the spirit, Thus saith our Lord God, Come, spirit, from the four winds, and blow upon these slain, and let them be revived. And I prophesied as he had commanded me; and the spirit entred into them; and they lived, and they stood upon their feet, an army passing great. And he said to me, Son of man, all these bones are the house of *Israel*. They say our bones are withered, our hope is perished, and we are cut off. Therefore prophesie, and thou shalt say to them, Thus saith our Lord God, Behold, I will open your graves, and bring you out of your Sepulchers, O my people; and will bring you into the land of *Israel*. And you shall know, that I am the Lord, when I shall have opened your Sepulchers, and shall have brought you out of your graves, O my people: And shall have given my spirit in you; and you shall live: And I shall make you rest upon your ground, saith our Lord God.

Let us pray.

The Church, presenting unto us, how Jesus Christ, figured by the Paschal Lamb in the Old Testament, hath taught us, by his Life and Passion, what we are to do during this present Life: and by his Resurrection, what Blessings we are to hope for in the next, begs of God to make us worthy of the benefits he bestows upon us in this Life, and of the Blessings we hope for in the next.

Let us bow our knees.

R. Lift up your selves.

**C** God, who by Holy Scriptures, Old and New, instructest us to celebrate the Paschal Mysteries, grant us to know the grandeur of thy mercy, that, receiving the gifts in this life, we may be raised to a firm hope of thy future blessings: Through our Lord Jesus Christ. *Amen.*

*The EIGHTH PROPHECY, taken out of the 4th. Chapter of Isay.*

Which, in one part, foretells the Ruin of *Jerusalem*, and the extremam desolation, which was to befall the *Jews*: and in the other, he describes the establishment of our Saviours Reign, and the abundant graces he would pour forth on those, who should believe in him.

**A**ND seven women shall take hold of one man in that day, saying, we will eat our own bread, and be covered with our garments; onely let thy Name be called upon us;



us; take away our reproach. In that day the bud of our Lord shall be in magnificence and glory, and the fruit of the Earth high; and exultation to them that shall be saved of *Israel*. And it shall be, every one that shall be left in *Sion*, and shall remain in *Jerusalem*, shall be called Holy: every one that is written in life in *Jerusalem*. If our Lord shall cleanse the filth of the Daughters of *Sion*, and shall wash the bloud of *Jerusalem* out of the midst thereof in the spirit of judgment, and the spirit of heat: And our Lord shall create upon every place of mount *Sion*, and where he is invocated, a cloud by the day, and smoak, and the brightness of flaming fire by night: for upon all glory, protection. And there shall be a Tabernacle for a place of shadow in the day, from the heat, and for security, and covert from the whirlwind, and from rain.

*The TRACT, out of the 5th. Chapter of Isay.*

The Prophet *Isay* shews us, that the Son of God, our Lord Jesus Christ, is the Head of his Church: which he compares to a Vine; wherein God hath established the *Jews* to cultivate it: who not discharging their Duty, are driven thence, and God put in their stead faithful Servants, who make the true House of *Israel*. The Fence, wherewith the Prophet says, God encompassed his Vineyard, that is, his Church, signifies the grace, wherewith he replenisheth, protects, and guards it. The Tower is a sign, that he fortifies and defends it from the force of the Devils, and their Ministers: who continually endeavour to overcome and destroy it. The Press there prepared represents Christs Cross; whence the Fruit of our Salvation flows, as the most precious spiritual Must.

**M**Y well-beloved hath a Vineyard in a very fruitful Hill.

*V.* And he fenced it, and planted it with the choicest Vine, and built a Tower in the midst of it.

*V.* And made a Wine-press in it: for the Vineyard of the Lord of Hosts is the House of *Israel*.

The Church beseeches God, that the *Catechumens*, withdrawing themselves from Sin, and coming into his Fold, as a Branch transplanted from *Egypt*, cleared from Thorns and Thistles, may produce, by his grace, the Fruits he requires of them.

Let us pray.

Let us bend our knees.

*R.* Lift up your selves.

**O** God, who by the mouth of thy Holy Prophets hast declared, that for the benefit of all the Children of thy Church, thou sowest good Seed through the whole extent of thy Empire, and improvest thy chosen Plants; grant of thy bounty, that having rooted up all the Briars and Thistles from among thy People, whom thou art pleased shall be called Vines, they may bring forth good Fruit in abundance, through our Jesus Christ.

The NINTH PROPHECY, taken out of the  
12th. Chapter of Exodus.

In this Lesson the Church proposes unto us the Ceremony of the *Jewish* Passover explicated before (pag. 197.) to instruct us, that Jesus Christ, having fulfilled the Solemnity of the old Pasch, celebrated in memory of the delivery of the People of *Israel* from the *Egyptian* Bondage, came to this new Pasch, which he is pleased, that his Church should solemnize, in memory of the Redemption he brought to the World, giving his Body and Bloud in lieu of the Flesh and Bloud of the Paschal Lamb. And for the better observance of the greatness of this Benefit, and to preserve the memory of it, God hath commanded, that whereas before we reckoned the years from the Creation of the World, from henceforth we should compute them from this deliverance, to make us understand thereby, that the delivery of Man from the Tyranny of the Devil, and Slavery of Sin (which the bringing of the Children of *Israel* out of the *Egyptian* Bondage was a figure of) is not less considerable, yea, is more advantageous to us than our Creation.

**I**N those days our Lord said unto *Moses* and *Aaron* in the Land of *Egypt*, this month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the Children of *Israel*, and say to them; the tenth day of this month let every man take a Lamb by their Families and Houses. But if the number be less than may suffice to eat the Lamb, he shall take unto him his Neighbour that joyneth to his House, according to the number of souls which may suffice to the eating of the Lamb. And it shall be a Lamb without spot, a Male, of a year old: according also to which rite  
you

you shall take a Kid. And you shall keep him till the fourteenth day of this month; and the whole multitude of the Children of *Israel* shall Sacrifice him at even. And they shall take of the blood thereof, and put upon both the Posts of the Houses wherein they shall eat him. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettice. You shall not eat thereof any thing raw, nor boyled in water; but only roasted at the fire: the head with the feet, and entrails thereof, you shall devour: and you shall not break one bone of him. Neither shall there remain any thing of him until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat him. You shall gird your reins; and you shall have shooes on your feet, holding staves in your hands; and you shall eat speedily. For it is the Phase (that is, the passage) of our Lord.

The Church begs of God the grace for us, to reap the benefit of our Redemption, and to concur with it in such sort, that we may acknowledge it to crown all the other works of his Bounty, either in creating, or adding conveniences to our better Being, or advantages for our conservation.

Let us Pray.

Let us bow our knees.

R. Lift up your selves.

**A**lmighty and Everlasting God, who art wonderful in the dispensation of all thy Works,



Works, grant, that those whom thou hast Redeemed, may be sensible, that the Creation of the World in the beginning of time, was not a greater marvel, than that which happened of later days in the immolation of Jesus Christ, our true Pasch: who being God, liveth and reigneth for ever. Amen.

*The TENTH PROPHECY, taken out of the  
3d. Chapter of Jonas.*

The Church, by the example of the *Ninivites*, instructs the *Catechumens* to fear God so soon as they have the happiness to know him: and to reverence him, as soon as they begin to contemplate him through Faith: and that it avails them not to have known him, if they continue the same affections they had before they knew him: That the *Catechumens*, and those who are baptized, have the same Hopes, the same Recompences, the same fear of Judgment, and the same necessity of Repentance. For though it be certain, that those, who present themselves to be Baptized, shall receive all the benefits of Gods Mercy, that is, an entire Absolution of all their sins: they must nevertheless take care to dispose, and make themselves worthy, by a sincere Repentance. Baptism is the accomplishment and seal of Faith: and this Faith takes its beginning from that of Penance.

AND the word of the Lord was made to *Jonas* the Prophet the second time, saying, Arise, and go to *Ninive*, that I shall speak to thee. And *Jonas* arose, and went into *Ninive*, according to the word of our Lord: And *Ninive* was a great City of three days journey. And *Jonas* began to enter into the City one days journey; and he cryed, and said, as yet forty days, and *Ninive* shall be subverted.

And

And the men of *Ninive* believed in God, and they proclaimed a Fast, and were clothed with sackcloth from the greater to the lesser. And the word came to the King of *Ninive*, and he rose up out of his Throne, and cast away his garment from him, and was clothed with sackcloth, and sate in ashes. And he cried, and said in *Ninive*, from the mouth of the King, and of his Princes, saying, Men, and Beasts, and Oxen, and Cattel, let them not tast any thing, nor feed, and let them not drink water. And let Men and Beasts be covered with sackclothes, and cry to our Lord in strength; and let every man convert from his evil way, and from the iniquity that is in their hands. Who knoweth, if God will convert, and forgive, and will return from the fury of his wrath; and we shall not perish. And God saw their works, that they were converted from their evil way; and our Lord had mercy on his people.

The Church beseeches God to give his grace to all her Members, to have the same Faith and Piety, as they have all the same Hope, and the same Recompence, in proportion to their Merits.

Let us Pray.

Let us kneel.

R. Lift up your selves.

**O** God, who hast united several Nations in confession of thy Name; give us both  
T the

the will and power to do what thou commandest; that thy People, who are called to partake of thy Eternity, may have the same faith of Spirit and Piety in their actions: Through our Lord Jesus Christ. Amen.

*The ELEVENTH PROPHECY, taken out of the 13th. Chapter of Deuteronomy.*

The Church exhorts the People to keep the Law of God; so to avoid the evils threatned to those that break it:

**I**N those days *Moses* wrote the Canticle, and taught it the Children of *Israel*. And our Lord commanded *Josue*, the son of *Nun*, and said, take courage, and be strong; for thou shalt bring the Children of *Israel* into the land which I have promised: and I will be with thee. Therefore after that *Moses* wrote the words of this law in a volume, and finished it, he commanded the *Levites* that carried the ark of the covenant of our Lord, saying, take this book, and put it in the side of the ark of the covenant of our Lord your God; that it may be for a testimony against thee. For I know thy contention, and thy most stiff neck. Whiles I yet live, and go in with you, you have done always contentiously against our Lord: how much more, when I shall be dead. Gather to me all your ancients by your tribes, and your doctors; and I will speak these words in  
their

their hearing, and will invoke against them heaven and earth. For I know, that after my death you will do wickedly, and will decline quickly from the way which I have commanded you; and evils shall come upon you in the latter times, when you shall do evil in the sight of our Lord, to provoke him by the works of your hands. *Moses* therefore spake in the hearing of the whole assembly of *Israel* the words of this song, and finished even to the end.

*The TRACT, taken out of the 32th. Chapter of Deuteronomy.*

Wherein the Church represents the benefits which we reap from the terror of the Menaces of Gods Law; not only to this end, that audacity to sin may be prevented, and Innocency assured even among the wicked; but also that the wicked, terrified with the pains, wherewith God in his justice corrects sin (so that the aversion which they have from Chastisement, preventing them from sinning) may be a kind of inward motion incited to invoke Gods bounty; who changes their spirit, and by an admirable effect of his Grace, heal the corruption and malice of their Will, and induces them both to fear and love him.

**H**ear, you heavens, what things I speak: the earth hear the words of my mouth.

*V.* My doctrine grow together as rain: my speech flow as the dew.

*V.* As it were a shower upon the grass: because I will invoke the Name of our Lord.

*V.* Give magnificence to our God: the works of God be perfect, and all his ways judgments.



V. God is faithful, and without iniquity; just and right.

The Church begs of God, that the terror of the menaces in the Law may prevent the People from sin, and make them fear and love his Majesty; whereby they may obtain Eternal Salvation.

Let us Pray.

Let us kneel.

R. Lift up your selves.

**O** God, who raisest the humble, and givest courage to the just, who wouldest by thy servant *Moses* teach this people, by singing thy holy Canticle, that the repetition of thy Law might be our instruction, make thy power appear, to all nations justified by thee; and, allaying their terrour by an holy joy, grant, that all their sins being effaced, through thy mercy, the terrour of those pains, menaced by thee, may turn to their good and salvation: Through our Lord Jesus Christ.

*The TWELFTH PROPHECY, taken out of the 3d Chapter of Daniel.*

The Church represents to the *Catechumens*, and to the Faithful, that by the example of the three young *Hebrews*, they ought to give proof of their Faith and courage, in being ready to suffer Martyrdom for the Glory and Honour of God, and incessantly praise him in the midst of most violent Persecutions.

**I**N those days *Nabuchodonosor*, the king, made a statue of gold, in height of sixty cubits, in breadth of six cubits; and he set it in the field of *Dura* of the province of *Babylon*. Therefore *Nabuchodonosor*, the king, sent to call together the nobles, the magistrates and judges, dukes and tyrants, and rulers, and all the princes of the countreys, that they should come together to the dedication of the statue, which *Nabuchodonosor*, the king, had erected. Then were the nobles gathered together, the magistrates and judges, the dukes and tyrants, and the great men that were placed in the regiments, and all the princes of the countrey, to come together to the dedication of the statue, which *Nabuchodonosor*, the king, had set up. And the crier cried mightily, to you people, and tribes, and tongues, it is said in the hour, that you shall hear the sound of the trumpet, and pipe and harp, of the dulcimer, psaltery and and symphony, and all kind of musical instruments; falling, adore ye the golden statue, which *Nabuchodonosor*, the king, hath set up. But if any man shall not adore, prostrate, he shall the self-same hour be cast into a furnace of burning fire. After this therefore forthwith, as all the people heard the sound of the trumpet, the pipe and harp, of the dulcimer and psaltery, of the symphony, and of all kind of musical instruments, all the people, tribes, and tongues,

falling, adored the golden statue, which *Nabuchodonosor* had set up. And forthwith, in the very same time, men of *Chaldee* coming, accused the *Jews*, and said to *Nabuchodonosor*, the king, King, live for ever. Thou, O king, hast made a decree, that every man, which shall hear the sound of the trumpet, pipe and harp, of the dulcimer and psaltery, of the symphony, and of all kind of musical instruments, prostrate himself, and adore the golden statue. And if any man do not prostrate on the ground and adore, that he be cast into a furnace of burning fire. There are therefore men of *Jewry*, whom thou didst appoint over the works of the province of *Babylon*, *Sidrach*, *Misach*, and *Abdenago*: these men, O King, have condemned thy decree; thy God's they worship not, and the golden statue, which thou hast erected, they adore not. Then *Nabuchodonosor*, in fury and in wrath commanded, that *Sidrach*, *Misach*, and *Abdenago*, should be brought, who immediately were brought before the king. And *Nabuchodonosor*, the king, pronouncing, said unto them, Indeed *Sidrach*, *Misach*, and *Abdenago*, do not you worship my gods? and the golden statue, that I have set up, do not you adore? Now therefore, if you be ready, in what hour soever you shall hear the sound of the trumpet, the pipe, the harp, of the dulcimer, and psaltery, and symphony, and of all kind of musical instruments, prostrate your selves, and  
adore



adore the statue which I have made. But if you adore not, the self-same hour ye shall be cast into the furnace of burning fire: and what God is there, that shall deliver you out of my hand? *Sidrach, Misach, and Abdenago*, answering, said to king *Nabuchodonosor*, We must not answer thee concerning this thing. For, behold, our God, whom we worship, can save us from the furnace of burning fire, and out of thy hands, O King, deliver us. But if he will not, be it known to thee, O king, that we worship not thy gods; and the golden statue, which thou hast erected; we adore not. Then was *Nabuchodonosor* replenished with fury, and the look of his face was altered upon *Sidrach, Misach, and Abdenago*; and he commanded, that the furnace should be heated seven times more than it had been accustomed to be heated. And commanded the strongest men of his hosts, to bind the feet of *Sidrach, Misach, and Abdenago*, and to cast them into the furnace of burning fire. And forthwith those men, being bound with their breeches, and head-attire, and shooes, and garments, were cast into the furnace of burning fire. For the commandment of the king did urge; and the furnace was heated exceedingly. Moreover, the flame of the fire slew those men that had cast in *Sidrach, Misach, and Abdenago*. But these three men, *Sidrach, Misach, and Abdenago*, fell in the mids of the furnace of burning fire, bound together. And



they walked in the mids of the flame, praising God, and blessing our Lord.

*Flectamus genua* is not said here, to mind us, that these three young *Hebrews* would not kneel before the Statue of *Nabuchodonosor*, as Christians ought not to adore the vanities of this World.

### Let us Pray.

The Faithful, in the name of the rest, beseech God to make them constant and stable in Faith, as the three *Hebrews*, in the midst of Persecutions and Traverses of this Life, and that he will give them the grace to remain humble, as not depending on their own Justice, or Merits, but hoping only in his Mercy.

**A** Lmighty and Everlasting God, the onely hope of the world, who, by the mouths of thy Prophets, hast manifested the mysteries of these times, increase, through thy goodness, the fervour of the Vows and Prayers of thy people, that they may obtain that perfection in Faith and Piety which they beg, since none can advance in vertue, but by thy holy inspirations: Through our Lord Jesus Christ.  
*Amen.*

Then the Priest goes to the Font; and the following Tract is sung, taken out of the one and fortieth Psalm: to inform the *Catechumens*, how fervently they ought to desire Baptism.

**A**S the heart panteth after the water-brooks: so panteth my soul after thee, O God.

*V.* My soul thirsteth for God, for the living God: when shall I come and appear before God.

*V.* My

V. My tears have been my meat, day and night: while continually they say unto me, Where is thy God?

Before the blessing of the Font, the Priest says this Prayer.

Our Lord be with you.

R. And with thy spirit.

Let us Pray.

The Priest prays for the *Catechumens*, that God would please to give them the Faith necessary for their Sanctification, in this Sacrament of Baptism.

**A**lmighty and Everlasting God, look graciously upon the devotion of thy people, now to be regenerate, who, as the Hart, thirst after the waters of thy fountain; and grant, that the faith, which they thirst, may sanctifie their Soul and Body, by the Sacrament of Baptism: Through our Lord Jesus Christ.

*Amen.*

The Church, blessing the Fonts upon Easter-Eve, does instruct us, that Baptism is a figure of the death of Jesus Christ; and that he, Spiritually, does that in our souls, which was truly done in his Body upon Mount *Calvary*. For as Jesus Christ by dying, hath destroyed the flesh, which was in appearance sinful; as he blotted out sin, which was not in him, but because he was pleas'd to charge himself with it, to satisfy Divine Justice: so Baptism destroys the Old Man (who is truly the sinner) to invest us with the New, and to destroy sin (which is truly ours) to give us his Grace.

The Water, wherein we are plunged, represents our Saviours Burial; advertising us, that all our sins are there buried: and when we come forth of it, it is a figure of his Resurrection; which was for the glory of his Father; and signified, that by  
his

his Example, we ought to live a new Life, full of Sanctity : and that after this life of Grace, we shall enjoy one of Glory, if we are truly united to Jesus Christ.

It is to be observed, that though these Ceremonies are not absolutely necessary, yet they are not to be altered, but upon extream necessity : In that they are very ancient, and comprehend great Mysteries ; the knowledge whereof brings us to see the admirable changes wrought in a Soul by Baptism.

The Priest implores Gods assistance to bless the Font.

Our Lord be with you.

R. And with thy spirit.

Let us Pray.

**A**Lmighty and Everlasting God, bless these great Mysteries and Sacraments of thine infinite bounty ; and to regenerate this new people, which this water of Baptism brings thee, pour forth upon them the Spirit of Adoption, so that what is to be done by the ministry of our weakness, may be accomplished by the effect of thy power. Through our Lord Jesus Christ. *Amen.*

The Priest, raising his voice to a higher Tone, protests himself unworthy to administer so great a Sacrament ; and declares, that all the efficacy of the Waters of Baptism come from the Holy Ghost ; who pours forth upon those that are Baptized the graces they are capable of, through the Merits of Jesus Christ.

For ever and ever. *Amen.*

Our Lord be with you.

R. And with thy spirit.

Raise up your hearts.

R. We have them to our Lord.

Let us give thanks to our Lord God.

*R.* It is meet and just.

**I**T is truly meet and just, right and wholsom, that we always, and in all places, give thee thanks, O Lord, Holy Father, Almighty and Everlasting God: who, by thy invisible power, dost wonderfully bring to pass the effect of thy Sacraments; and though we are unworthy to administer so great Mysteries; yet thou not withdrawing the gifts of thy grace, art graciously pleased to hear our Prayers. God, whose spirit, in the world beginning, was carried upon the waters, that then its nature might conceive the vertue of sanctification; God, who, by the waters, washing away the sins of the guilty world, didst note the figure of regeneration, by the overflowing of the deluge, to the end, that the same element, by a prodigious mystery, should be both the destruction of vices, and the source of vertues, cast down thine eyes upon the face of thy Church, and multiply in her thy regenerations. Thou, who satiatest thy holy city with joy, by the abundant affluence of thy graces, and openest the Fonts of Baptism to the whole world, to renew the nations inhabiting it, that, under the Empire of thy Majesty, she may receive the grace of thy only Son, by the vertue of the Holy Ghost.



The Priest divides the Water in form of the Cross, to teach us, that Grace and Sanctification are given us through the Merits of Christs Cross and Passion; and that by the same Merits the Waters, created for the generation of the Body are Sanctified, and joynd with the grace of the Holy Ghost, to a Spiritual Regeneration of Men; on whom our Lord bestows his gifts, without respect either to Nation, Sex, or Quality; making them his Members, that so they may live the same life with him. And as by *Adam's* sin, the Devil usurpt a Dominion over the Creatures, which he makes use of to prejudice Man, so he is deprived of it by our Redeemer's Merits, who Sanctifies them for our good.

**W**HOM we beseech, by a secret mixture of his Divine Grace, to make this water fruitful, designed for the regeneration of men, to the end, that those, who are conceived and sanctified in the immaculate womb of this Font, may become a heavenly progeny, being regenerated to a new creature; and that all who are distinguished either by sex in the body, or age in time, may be brought forth to the same in fancy, by grace, which is their spiritual mother. Command therefore, O Lord, that all unclean spirits may withdraw hence; that all malice, and deceit of the devil, be banished; that no power of the enemy may lurk here, to prepare his ambushes, to surprize by secret artifices, to corrupt with his infection.

The Priest touches the Water with his hand, to beg of God, by the following words, that it be not profaned.

**M**AY this holy and innocent creature,  
O Lord, be free from enterprises of the  
devil;

devil; and, all malice being set apart, may be preserved in its purity. May it be a fountain of life, a regenerating water, a purifying stream, that all those who shall be washed in this wholsom bath, may obtain the grace, to be perfectly purified, by operation and assistance of the Holy Ghost.

The Priest signs the Font thrice with the sign of the Cross, to shew us, that as the Holy Trinity was by visible Tokens present at Christs Baptism: So these Three Persons, by an invisible Presence, are so assisting, when the People are Baptized.

**A**Nd therefore I bless thee, O creature, water, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by that God, who, at the beginning of the world, separated thee from the dry land, by his word, and whose spirit was carried upon thee.

The Priest divides the Water with his Hand, and casts it towards the four parts of the World; instructing us thereby, that the grace of Baptism is poured forth through the whole Earth.

And the Church, setting before our Eyes the Wonders wrought by God upon the Waters, both in the Old and New Testament, teacheth us, that we are not to think it strange, that this Element is made use of, to make a Sacrament for our Regeneration and Sanctification.

**G**OD, who made thee spring in Paradise, and, dividing thee into four rivers, commanded thee to water the whole earth; who changed thy bitterness in the desert, and made the potable, by an imprinted suavity; and to issue  
out

out of a rock, to quench his peoples thirst. I bless thee also, through our Lord Jesus Christ, his only Son, who, in *Cana Galilee*, changed thee into wine, by a singular miracle of his omnipotency; who walked dry-foot upon thee, and was baptized in thee, by *St. John* in *Jordan*; who caused thee, together with blood, to issue out of his side; and who commanded his disciples to baptize all those in thee, who should believe in him, saying, Go ye, and teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost.

The Priest invokes Gods assistance with a profound respect.

**O**Mnipotent God, mercifully assist us, observing thy commandments; and, of thy goodness, infuse thy spirit into us.

Then the Priest breaths upon the Waters in form of a Cross; to teach us, that Jesus Christ by the Merits of his Cross and Passion, communicates his Holy Spirit to those that are Baptized, as he communicated it to his Disciples by the breath of his Mouth.

**B**Less these simple waters with thy mouth, that, besides their natural quality of cleansing the body, they may receive yet further vertue to purifie our souls.

The Priest dippeth the hallowed Candle into the Water; to shew us, that the Body of our Lord Jesus Christ, represented by this Virgin-wax, sanctified the Waters, when he was Baptized in *Jordan*; and that he gave them the vertue to regenerate; and



and that as the Holy Ghost descended then upon Jesus Christ, he also descends upon those that are new Baptized.

**M**ay the vertue of the Holy Ghost descend upon this water.

The Priest breaths three times upon the Water ; to instruct us, that not only the Holy Ghost, but the Father and Son also descend upon the Baptized, as these three Persons visibly appear'd at our Saviours Baptism, we are also taught by it, that in this Sacrament of Regeneration we receive Faith, Hope, and Charity.

**A**nd make the whole substance of this water fruitful, and capable to regenerate.

The Priest takes the Taper out of the Water ; to instruct us, that by Baptism we are dis-engaged from sin, re-established in grace, admitted into a new life ; which entitles us, by our good works, to Eternal Glory.

**M**ay here all the stains of sin be blotted out ; may here nature, created unto thy image, being restored to its original dignity, to the honour of its Authour, be purified from all filth of the old man ; that all, who receive this Sacrament of Regeneration, may be born in true innocency of a new birth : Through our Lord Jesus Christ, thy Son, who shall come to judge the living and the dead, and world by fire.

After this, the Priest pours the Oyl for the *Catechumens* into the Water, cross-wise ; to represent unto us the strength we receive by this Sacrament as Champions of Jesus Christ, to persevere generously in the encounters of this World, that so we may wear the Crown prepared for us in Everlasting Life. And as the Oyl is drawn from Olives, bruised in a Press, this Liquor denotes



denotes unto us that grace and strength, figured thereby, is given us by the Passion of Jesus Christ.

**M**ay this Font be sanctified, and made fruitful by this health-giving oyl, for those who shall be regenerated therein, unto life everlasting. *Amen.*

Then the Priest pours into the Water Oyl of Chrism, to teach us, that Baptism is a Spiritual and Mystical Consecration; by which being invisibly anointed with the grace of the Holy Ghost, we partake of the Regality and Priesthood of Jesus Christ, and thence we are called Christians, that is anointed.

**M**ay this infusion of the Chrism of our Lord Jesus Christ, and of the Holy Ghost, the comforter, be done in the Name of the Holy Trinity. *Amen.*

Lastly, the Priest pours Oyl and Chrism together into the Water; to put before us the advantages we reap by this Sacrament of Baptism; and the Sollicitude we ought to use to conserve them. The Water signifies, that we are cleansed from all our sins. The Oyl, that we are anointed with the Holy Ghost, as Champions of Christ, to be guarded and fortified in all Encounters and Assaults, that befall us in this Life: as in all sorts of Temptations interior and exterior, in Afflictions, Persecutions, and generally in all occasions, which may hazard our loss of Faith, and of the grace of God. The Chrism represents unto us, that we are consecrated unto God by the participation of the Regality and Priesthood of Jesus Christ.

**M**ay this commixture of the Chrism of Sanctification, and the Oyl of Unction, and of the Water of Baptism, be made in the Name of the Father, ✠, and of the Son, ✠, and of the Holy Ghost, ✠. *Amen.*

The blessing of the Font being ended, the Priest, accompanied with his Ministers, goes before the Altar, and upon his knees, sings the Litanies, to implore the Intercession of the Saints.

But in Churches where no Fonts are, after the Sixth Prophecy is read, and the Prayer following it, Litanies are sung, to implore the Intercession of the Saints.

- L**ord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.  
Christ, hear us.  
Christ, graciously hear us.  
God, the Father of heaven, have mercy on us.  
God, the Son, Redeemer of the world, have mercy on us.  
God, the Holy Ghost, have mercy on us.  
Holy Trinity, one God, have mercy on us.  
Holy *Mary*, pray for us.  
Holy Mother of God, pray for us.  
Holy Virgin of Virgins, pray for us.  
St. *Michael*, pray.  
St. *Gabriel*, pray.  
St. *Raphael*, pray.  
All ye Holy Angels and Archangels, pray for us.  
All ye Holy Orders of blessed Spirits, pray for us.  
St. *John Baptist*, pray for us.  
All ye Holy Patriarchs, pray for us.  
St. *Peter*, pray for us.  
St. *Paul*, pray for us.

St. *Andrew*, pray for us.

St. *John*, pray for us.

All ye Holy Apostles and Evangelists, pray for us.

All ye Holy Disciples of our Lord, pray for us.

St. *Stephen*, pray for us.

St. *Laurence*, pray for us.

St. *Vincent*, pray for us.

All ye Holy Martyrs, pray for us.

St. *Sylvester*, pray for us.

St. *Gregory*, pray for us.

St. *Augustine*, pray for us.

All ye Holy Bishops and Confessours, pray for us.

All ye Holy Doctors, pray for us.

St. *Anthony*, pray for us.

St. *Bennet*, pray for us.

St. *Dominick*, pray for us.

St. *Francis*, pray for us.

All ye Holy Priests and Levites, pray for us.

All ye Holy Monks and Hermits, pray for us.

St. *Mary Magdalene*, pray for us.

St. *Agnes*, pray for us.

St. *Cecily*, pray for us.

St. *Catherine*, pray for us.

St. *Agatha*, pray for us.

St. *Anastasia*, pray for us.

All ye Holy Virgins and Widows, pray for us.

All ye Men and Women, Saints of God, make intercession for us.

Be merciful unto us, spare us, O Lord.

Be merciful unto us, graciously hear us, O Lord.

From all evil, O Lord, deliver us.

From all sin, O Lord, deliver us.

From everlasting death, O Lord, deliver us.

Through the mystery of thy holy Incarnation, O Lord, deliver us.

Through thy coming, O Lord, deliver us.

Through thy Nativity, O Lord, deliver us.

Through thy Baptism and Holy Fasting, O Lord, deliver us.

Through thy Cross and Passion, O Lord, deliver us.

Through thy Death and Burial, O Lord, deliver us.

Through thy Holy Resurrection, O Lord, deliver us.

Through thy admirable Ascension, O Lord, deliver us.

Through the coming of the Holy Ghost, the comforter, O Lord, deliver us.

In the Day of Judgment, O Lord, deliver us.

We sinners, do beseech thee to hear us.

Here the Priest, with his Ministers accompanying him, go into the Sacristy, to vest themselves for the celebrating of Mass: the Litanies, in the mean time being continued by the Quire.



That thou spare us, we beseech thee, hear us.

That thou vouchsafe to govern and preserve thy Holy Church, we beseech thee to hear us.

That thou vouchsafe to preserve our Apostolick Prelate, and all Ecclesiastical Orders in Holy Religion, we beseech thee to hear us.

That thou vouchsafe to humble the enemies of thy Holy Church, we beseech thee, hear us.

That thou vouchsafe to give Peace and true Concord to Christian Kings and Princes, we beseech thee, hear us.

That thou vouchsafe to comfort, and keep us in thy Holy Service, we beseech thee, hear us.

That thou render eternal good things to our benefactors, we beseech thee, hear us.

That thou vouchsafe to give and preserve the fruits of the earth, we beseech thee, hear us.

That thou vouchsafe to give eternal rest to all Faithful departed, we beseech thee, hear us.

That thou vouchsafe graciously to hear us, we beseech thee, hear us.

Lamb of God, that takest away the sins of the world, spare us, O Lord.

Lamb of God, that takest away the sins of the world, hear us, O Lord.

Lamb of God, that takest away the sins of the world, have mercy on us, O Lord.

Christ,

Christ, hear us.

Christ, graciously hear us.

The Litanies being ended, the Priest, with his Attendance, come to the foot of the Altar; where he makes his Confession: then he ascends the Altar, and kissing it, incenseth it, as usually. In the mean time *Kyrie-Eleison* is sung, as before. pag. 35.

And as the Glorious Resurrection of Jesus Christ crowned the Mystery of his Incarnation, the People testifie their joy and acknowledgments, in singing the Canticle which the Angels used, when this Divine word became Man.

*Gloria in Excelsis, &c.* as before, pag. 167.

You are to observe, that this days Mass belongs to the following Night, for it was the custom formerly to celebrate this Service at Night; and the People were wont to watch till Midnight, expecting the hour, in which our Saviour rose again. And likewise, that there is no introit said, to intimate unto us, that as yet Christs Resurrection was not manifested unto Men.

*Gloria in Excelsis* is said, to observe unto us the Joy conceived by the Angels, the first Witnesses of Christs Resurrection, wherefore they begin to ring out the Bells.

### The COLLECT.

The Priest beseeches God, that having made the new Baptized partakers of the Merit of his Resurrection, by raising them from the death of sin, he will please to preserve them in the Life they have new received.

Our Lord be with you.

R. And with thy spirit.

Let us Pray.

**O** God, who hast illustrated this Night by the glorious Resurrection of our Lord, conserve the Spirit of Adoption, given unto those new Children of thy Church; that being

renewed both in mind and body, they may serve thee with a pure heart, through our Lord Jesus Christ. Amen.

*The Lesson of the Epistle of St. Paul the Apostle  
to the Colossians, Chap. 3.*

The Church instructs Christians, to look upon themselves as Persons revived by Jesus Christ; and in this quality they ought not to place their hopes and affections upon this World; but that Heaven is their Country, where they should converse, and dwell in Spirit; that they raise up themselves to the Right Hand of God, where our Redeemer sits; They must be as it were dead to the World; and not live, but to God alone. The life of grace works in them, what the Root does invisibly in Trees; for as the Trees, in Winter, seem dead, their life being only preserved in their Roots hid under ground; but at Spring this hidden life makes them wax green again, and resume all their beauties. So during this life the Faithful are as in a state of death, because they apply not themselves to the exterior attentions of this, because they renounce the delights thereof, the satisfactions of the flesh, and all visible things, their life is hid with Jesus Christ in God: that is, they live not but to God alone by the grace of Christ: and what they must be, appears not as yet, till the Spring-time of Eternity shall succeed the Winter of this present Life: that is, when Jesus Christ shall come to judge all men. Their life, which was hidden in Jesus Christ, as in their Root, will make them flourish for all Eternity, and all that was corruptible in them will become incorruptible; and all that was mortal will put on immortality, glory, and splendor.

**B**Rethren, if you be risen with Christ, seek the things that are above; where Christ is sitting on the right hand of God. Mind the things that are above, not the things that are upon the Earth. For you are dead, and your life is with Christ in God when Christ shall appear

appear your life, then you also shall appear with him in Glory.

The Priest invites the People to praise the Blessed Trinity, for the graces poured upon them by the vertue of the Resurrection of Jesus Christ, by saying thrice,

*Alleluia, Alleluia, Alleluia.*

The Quire, concurring with the Priest in like acknowledgments, repeats Alleluia thrice also; and enlarge their Praises by the following verse of the hundred seventeenth Psalm.

*V.* **C**ONfess ye to our Lord, because he is good; because his Mercy continueth for ever.

*Then the Tract is said out of the 116 Psalm.*

Then the Tract is said, taken out of the 116 Psalm: To acknowledge with thanks the Obligation we have to God, for calling us to the Heavenly Inheritance, by the Resurrection of his Son; and to testifie our desire of corresponding to our Vocation, according to the instruction given us by St. Paul, in the Epistle of this days Mass.

**P**Raise our Lord, all ye Gentiles: praise him, all ye People.

*V.* Because his Mercy is confirmed unto us; and his Truth remains for ever.

*Munda cor meum, &c. as before, pag. 14.*

No Tapers are carried, when the Gospel is read; to note unto us, that Christs Resurrection (who is the True Light of the World) was not, as yet, manifested to men.

But Incense is used, to represent the Perfumes prepared by the three *Maries*, to anoint our Saviours Body.



*The Sequence of the Holy Gospel according to St.  
Matthew, Chap. 28.*

Wherein the Church teaches us, how Jesus Christ manifested his Resurrection; and with what Charity and Zeal we ought to celebrate the memory of it, in imitation of those Holy Women, whose Piety is proposed unto us in this Gospel.

**I**N the evening of Sabbath, which dawneth upon the first of the Sabbath, came *Mary Magdalen*, and the other *Mary*, to see the Sepulcher. And behold, there was made a great earthquake. For the Angel of our Lord descended from Heaven, and coming, rolled back the stone, and sate upon it. And his countenance was as Lightning, and his garment as Snow. And for fear of him, the watchmen were frightened, and became as dead. And the Angel answering, said to the Women, fear not you. For I know that you seek Jesus, that was crucified. He is not here, for he is risen, as he said: Come, and see the place where our Lord was sate. And going quickly, tell ye his Disciples, that he is risen: and behold, he goeth before you into *Galilee*: there you shall see him. Lo, I have fore-told you.

The Credo is not said; because the *Neophytes* came to recite it, when they received their Baptism, but the Priest says,

Our Lord be with you.

R. And with thy Spirit.

Let us Pray.

Nor is the Offertory said; because the *Neophytes* not being yet of the Fraternity, did not as yet make any Oblations.

SUSCIPE SANCTE PATER, &c. until the Secret, as before. p. 56.

### The SECRET.

The Priest, in the name of the Faithful, begs Gods grace, that he may worthily celebrate the Mysteries of the Resurrection of his Son Jesus Christ; and thereby receive its wholsom effects.

**R**Eceive, O Lord, we beseech thee, the Prayers of thy People, with the Oblations of these Hoasts; that the Paschal Mysteries, which we celebrate, being wholsom unto us, may by thine assistance, obtain us life everlasting: Through our Lord Jesus Christ. Amen.

Then the Priest, in the name of the Faithful, acknowledges their obligations to give God continual Thanks, in that he raised Jesus Christ again; whereby to revive and give us Life Everlasting. And protesting himself unworthy to discharge this Duty, he sings that Hymn, which the Angels, Thrones, and Dominations use in Heaven to God's Honour, *Sanctus, Sanctus, Sanctus*, and the Canticle *Benedictus, qui venit*, &c. which the Children sung at Christs Triumphant entry into *Hierusalem*; to testifie the Spiritual Union of Angels and Men, to praise the Divine Majesty; and to confess, that we ought to have the Purity of Angels, and Innocence of Children, to praise God as we ought.

**I**T is truly meet and just, right and wholsom, O Lord, that at all times we set forth thy praises: But more especially in this Night, wherein Jesus Christ, our Paschal Lamb, was immolated. For he is the true Lamb, who hath

hath taken away the sins of the World: who by dying hath destroyed our death; and by rising again, hath restored life. And therefore with Angels and Arch-angels, with the Thrones and Dominations, together with the Celestial Host, we sing this Hymn of thy Glory without end, saying, *Holy, Holy, Holy* is the Lord God of Sabbath. The Heavens and Earth are full of thy Glory. *Hosanna* in the highest. Blessed is he that comes in the name of our Lord: *Hosanna* in the highest.

The CANON, to *Communicantes*, as before, pag. 63, &c.

The Priest, by vertue of the Union of the Church Militant with the Triumphant, and in memory of this Sacred Night, wherein our Saviour rose again, beseeches God to supply the defect of his Prayer he now makes for his Protection, by the Merits and Suffrages of the Blessed Virgin *Mary*, of the Apostles, Martyrs, and of all the Saints.

**P**Artaking of the same Communion, and celebrating the Solemnity of this blessed Night, wherein our Saviour rose again according to the flesh: and in the first place, honouring the memory of the ever glorious Virgin *Mary*, Mother of our Lord Jesus Christ; of the blessed Apostles, and Martyrs, *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon* and *Thaddeus*, *Linus*, *Cletus*, *Clement*, *Xystus*, *Cornelius*, *Cyprian*, *Lawrence*, *Chryfogonus*, *John* and *Paul*, *Cosme* and *Damian*, and of all thy Saints; by whose Merits and Prayers grant that in all things

things we may be guarded with thy Holy Protection, through the same our Lord Jesus Christ. Amen.

*HANC IGITUR OBLATIONEM.*

The Priest spreads his hands over the Hoast and Chalice; to testify to God, that he Offers up and Sacrificeth himself joyntly therewith; begging four things: First, that he will please to accept this Oblation. Secondly, to grant us Peace. Thirdly, to deliver us from Eternal Damnation. Fourthly, to place us among the Elect.

**W**E therefore beseech thee, O Lord, to receive graciously this Offering of our Servitude, and of thy whole Family; which we present unto thee also for those whom thou hast vouchsafed to regenerate by Water and the Holy Ghost; granting them remission of all their sins, giving us Peace in these our days; and preserving us from Eternal Damnation, to command us to be reckoned among thy Elect; Through our Lord Jesus Christ. Amen.

All is said as before, till you come to *Agnus Dei*.

The Pax is not given, nor *Agnus Dei* said; which is wont to beg of God the wholsom effect of this Holy Kiss; because the *Neophytes*, not having as yet Communicated, are not owned for Brethren; and were not admitted to this Holy Kiss of Peace.

And because Peace is the principal disposition of this Sacrament, (which is the Sacrament of Union and Charity) the Priest begs it of God for the Faithful, who prepare themselves to receive the Holy Communion: and acknowledging himself unworthy, that his Prayers should be heard, beseecheth his Majesty, that he will have regard to his Goodness, wherewith he  
presented



presented Peace unto us, in commanding us to seek it by the Faith of the Church, which asks it.

**O** Lord Jesus Christ, who didst say to thy Apostles, Peace I leave unto you, my Peace I give unto you, regard not my sins; but rather look upon the Faith of thy Church, and grant it that Peace and Union, which may be according to thy will; who livest and reignest God for ever and ever. Amen.

The Priest having prayed for the Faithful, prays for himself, to obtain a disposition requisite to receive the Eucharist worthily.

**O** Lord Jesus Christ, Son of the living God, who by thy Fathers Will, and by the co-operation of the Holy Ghost, by thy death hast given life to the whole World, deliver me, by this thy Holy Body and Bloud, from all my sins, and from all evil; make me a true observer of thy Commandments; and that I be never separated from thee: who, being God, livest and reignest for ever. Amen.

**O** Lord Jesus Christ, let not this participation of thy Body, which I, though unworthy, now presume to receive, be to my Judgment and Damnation; but through thy Mercy, a wholesom Medicine to my Infirmities: who, being God, livest and reignest with God the Father, in the Unity of the Holy Ghost, for ever and ever. Amen.

After he hath kneeled to adore the Blessed Sacrament, taking the Host into his hands, and considering, that he is to receive his God, he puts all his confidence in his Mercy, saying,

**I** Will take the Bread of Heaven; and will call upon the name of our Lord.

And representing to himself, how acceptable the Centurion's Humility was to the Son of God, when he would have honoured him with a Visit; in imitation of him, he protests himself unworthy of so great a favour: and, striking his breast, repeats the same words thrice. *b*

**L**ord, I am not worthy, that thou shouldest enter under my roof: only say the word, and my Soul shall be healed.

Lord, I am not worthy, that thou shouldest enter under my roof: only say the word, and my Soul shall be healed.

Lord, I am not worthy, that thou shouldest enter under my roof: only say the word, and my Soul shall be healed.

In receiving the Body of our Lord, he makes the sign of the Cross with the Host, calling to his memory, that it is the Body, which Jesus Christ exposed to death, to save us.

**T**H E Body of our Lord Jesus Christ preserve my Soul to Life Everlasting. Amen.

In taking the Chalice, he gives God thanks for the advantages he receives by the Communion of the Bloud of Christ, by those words of the 117 and 118 Psalm.

**W**Hat shall I render unto the Lord for all his benefits to me? I will take  
the

the Cup of Salvation, and call upon the Name of our Lord.

In singing his praises, I will call upon our Lord, and I shall be safe from mine enemies.

When he receives the Blood of our Lord, making on himself the sign of the Cross with the Chalice, and meditating, that it is the Blood, which Jesus Christ would shed to save us, he says,

**T**He Blood of our Lord Jesus Christ preserve my Soul to Life Everlasting.  
*Amen.*

Whilst he takes Wine in the Chalice, to wash his mouth and fingers, that so the least particle of the Sacrament may not remain there, and to shew the care he must take to preserve himself in Purity, he says this Prayer.

**G**Rant, O Lord, that we may receive that with a pure heart, which we have taken by our mouths, and that, of a Temporal Gift, it may become an Eternal Remedy unto us.

In taking the second Absolution, he says,

**L**Et thy Body, O Lord, which I have received, and thy Blood, which I have drunk, cleave unto my bowels; and grant, that the least spot of sin may not remain in me, who have been satiated with thy pure and holy Sacraments: who livest and reignest, world without end. *Amen.*

Neither Communion, nor Post-Communion is said; because the *Neophytes* did not receive at this Mass. But the Priest, to give God Thanks for the Benefits we have received by the Incarnation, Death, and Resurrection of Jesus Christ, uses that Thanksgiving, which the Blessed Virgin *Mary*, Mother of our Saviour, did, for the whole Body of the Church.

Secondly, to testify, that we ought not to be less sensible of the Benefits received from God by the Merits of his Son, than the Saints of the Old Testament, to whom God had revealed them, the Church says the 116 Psalm.

Thirdly, the Church teaches us, that in commemorating the Burial and Resurrection of Jesus Christ, we ought to present unto our Saviour the perfumes of our Prayers and Good works, in imitation of the Charity and Zeal of those good Women, who came to his Sepulcher at Day-break, with their Perfumes, to pay him the Duty of their Piety. And therefore the Antiphon is taken out of the 28th. Chapter of *St. Matthew*.

*Alleluia, Alleluia, Alleluia.*

### PSALM CXVI.

**P**Raise our Lord, all ye Gentiles: praise him  
all ye people:

Because his mercy is confirmed on us: and his  
truth remains for ever.

Glory be to the Father, and to the Son, and  
to the Holy Ghost.

As it was in the beginning, and now, and  
ever, and world without end.

*Alleluia, Alleluia, Alleluia.*

*Another*



Another ANTIPHON out of the 28th Chapter  
of St. Matthew.

**I**N the end of the Sabbath, as it began to dawn,  
in the first day of the week, came *Mary*  
*Magdalene*, and the other *Mary*, to the Sepul-  
cher. Alleluia.

*The Canticle of the Blessed Virgin Mary,*  
Luke 2.

The Church in this Canticle represents us with an Abridgment of the Promises and Mysteries of the Salvation; and teaches us, that as the Son of God became Man, to repair, by his Humility, what *Adam* had lost by his Pride, he was pleased to chuse the Blessed Virgin to be his Mother, for the accomplishing this great work, in regard of her Humility.

**M**Y soul doth magnifie our Lord.  
And my spirit hath rejoyced in God  
my saviour.

Because he hath regarded the humility of his handmaid: for behold, from henceforth, all generations shall call me blessed.

Because he that is mighty, hath done great things to me: and holy is his Name.

And his mercy from generation unto generations: to them that fear him.

He hath shewed might in his arm: he hath dispersed the proud in the conceit of their heart.

He hath deposed the mighty from their seat :  
and hath exalted the humble.

The hungry he hath filled with good  
things : and the rich he hath sent empty  
away.

He hath received *Israel* his child : being  
mindful of his mercy.

As he spake to our fathers : to *Abraham* and  
his seed for ever.

Glory be to the Father, and to the Son, and  
to the Holy Ghost.

As it was in the beginning, and now, and  
ever, world without end.

A N T I P H O N .

*In the end of the Sabbath, as before, pag. 304.*

The Incense puts us in mind of the Piety of these Holy Wo-  
men ; who carried Perfumes to our Saviours Sepulcher : And  
the Church beseeches God, that our Prayers may ascend, as this  
Incense, unto him.

Our Lord be with you.

R. And with thy spirit.

Let us Pray.

The Church begs of God the wholsom effect of the Passion  
and Resurrection of his Son Jesus Christ.

P Our forth upon us, O Lord, the Spirit of  
thy Charity, that those who are satiated  
X with

with thy Paschal Sacraments, through thy goodness, may have but one heart, and one will: Through our Lord Jesus Christ. *Amen.*

The Priest coming to the end of the Mass, turns to the Faithful, exhorting them, not to render themselves unworthy of Gods Assistance, saying,

Our Lord be with you.

The Faithful answer, wishing him the like.

*R.* And with thy spirit.

Then the Priest tells the People, that Mass being ended, they may retire, saying,

You may withdraw: Mass is ended.

*Alleluia, Alleluia, Alleluia.*

The Faithful answer,

Thanks be to God.

*Alleluia, Alleluia, Alleluia.*

*All the rest, as before, pag. 80, 81, 82.*

### At EVEN - SONG.

*Pater noster, &c. Ave Maria, &c.*

*Alleluia, Alleluia, Alleluia.*

*The Antiphon, as before, pag. 304. out of the 28th Chapter of St. Matthew.*

*The Canticle of the blessed Virgin, out of the  
2d Chapter of St. Luke.*

*As also the Antiphon in the end of the Sabbath, &c.*

Our Lord be with you.

R. And with thy spirit.

Let us Pray.

*Spiritum nobis Domine, &c. as before. p. 305.*

Our Lord be with you.

R. And with thy spirit.

Let us bless our Lord.

*Alleluia, Alleluia, Alleluia.*

Thanks be to God.

*Alleluia, Alleluia, Alleluia.*

*Pray for the Writer.*



UPON THE  
**SUNDAY**  
 OF THE  
**RESURRECTION**  
 OF OUR  
**Lord Jesus Christ.**

AT PRIME.

*Pater noster, &c. Ave Maria, Credo, &c.*

**I**Ncline unto my aid, O God.

*R.* O Lord, make hast to help me.

Glory be to the Father, and to the Son,  
 and to the Holy Ghost.

As it was in the beginning, be now and ever,  
 world without end. Amen. *Alleluia.*

*Deus in Nomine tuo, as before, 132.*

*Beati immaculi, &c. as before, 133.*

*Retribue te, as before, 135.*

Then the following Antiphon is said.

This is the day which our Lord hath made; let us rejoyce and be glad in it.

Our Lord be with you.

R. And with thy spirit.

Let us Pray.

**O** Lord God Almighty, who hath caused us to come to the beginning of this day, save us this day, by thy power, to the end, that this day we fall into no sin, but that our words may ever proceed, and our thoughts and works may be directed to execute thy justice. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end. *Amen.*

Our Lord be with you.

R. And with thy spirit.

R. Let us bless our Lord.

R. Thanks be to God.

In the Cathedrals and Collegiate Churches the Martyrology is read, and then the Priest says,

V. Precious in the sight of our Lord.

R. Is the death of his Saints.

The blessed Virgin *Mary*, and all Saints, make intercession for us, to our Lord, that

we may obtain to be assisted and saved by him: who liveth and reigneth for ever and ever. *Amen.*

*V.* Incline unto my aid, O God.

*R.* O Lord, make hast to help me.

Which is repeated three times, and then is said,

Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

*V.* Lord, have mercy on us.

*R.* Christ, have mercy on us.

Lord, have mercy on us.

*V.* *Pater noster*, &c. In a low voice, until,

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* O Lord, look upon thy servants, and upon thy works, and guide their children.

*R.* And let the splendour of the Lord our God shine upon us, and direct the works of our hands upon us, and direct the work of our hands.

Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

Let us Pray.

**V**ouchsafe, O Lord God, King of Heaven and Earth, this day to direct and sanctifie, rule and govern our hearts and bodies, our senses, speeches and deeds in thy Law, and in the works of thy Commandments, that here, and

and ever, we may deserve to be safe and free, by thy assistance, O Saviour of the world: Who livest and reignest, world without end. *Amen.*

*V.* Vouchsafe, Father, to bless.

*R.* Almighty God, dispose our days and actions in thy holy peace.

*This short Lesson is taken out of the Third Chapter of the Epistle of St. Paul to the Colossians.*

**I**F then ye be risen with Christ, seek those things which are above, where Christ sits on the right hand of God: set your affections on things above, not in things on earth.

But, O Lord, have mercy on us.

*R.* Thanks be to God.

*V.* Our help is in the Name of our Lord.

*R.* Who made Heaven and Earth.

*V.* God bless us.

*R.* God bless us.

*The BENEDICTION.*

**O** Lord, bless and defend us from all evil, and bring us to Life Everlasting: and make the Souls of the Faithful departed rest in peace.



## At the Third Hour.

*Pater noster, &c. Ave Maria, &c.*

*Deus in adiutorium, as before, pag. 348.*

*Alleluia.*

*Legem pone, &c. as before, pag. 136.*

*Memor esto, &c. as before, p. 138.*

*Bonitatem fecisti, &c. as before, p. 140.*

Then this following Antiphon is said,

*Ant.* This day which our Lord hath made ;  
let us rejoyce and be glad in it.

*V.* Our Lord be with you.

*R.* And with thy spirit.

Let us Pray.

**O** God, who this day opened unto us, by thy only begotten Son, the entrance to Eternity, through his victory over death, vouchsafe, by thy mercy, to grant those Petitions, which thy prevenient grace inspires. Through the same, our Lord Jesus Christ thy Son, who, with thee, livest and reignest, in the unity of the Holy Ghost, one God, world without end. *Amen.*

## At sprinkling Holy Water.

As formerly the Church was accustomed to Baptize the *Catechumens* upon the Eves of *Easter* and *Whit-Sunday*. The Priest being to celebrate the Holy Sacrifice of the Altar on *Easter-day* and *Whit-Sunday*, did consider them ready to approach the Altar pure and holy, all their sins being effaced by the Sacrament of Baptism. And therefore he besprinkleth them with Water out of the Font (as hath been said) to admonish them to be careful to preserve themselves in that Innocence which they received by Baptism, and to teach them, that they have been entirely purified from all their sins, which is not to be doubted with failing in our Faith.

The Ant. *Asperges me*, is not said, nor the Psalm *Miserere*, which signifie the sins wherewith we are defiled, and from which we ought to be cleared. But instead of *Asperges me*, he says the following Ant. *Vidi Aquam*, which represents the Excellency of the Waters of Baptism, which Jesus Christ instituted to wash away the sins of Men by vertue of the Bloud which he shed; and this was signified to us by the Water which issued with Bloud from his side, which he called his Temple in the 2d. Chapter of *St. John*, and was figured in the 38th. and 47th. Chapters of the Prophet *Ezechiel*.

**I** Saw waters issuing forth of the temple on the right side: Praise to God.

And all, who were sprinkled with this water, were saved, and they shall say, Praise to God, praise to God.

The Priest begs of God that the Angel of his great Council, our Saviour Jesus Christ, who descends from Heaven by the Consecration of these Divine Mysteries, will assist all those of his Church with his healing Grace, that being purified, they may worthily present themselves before his Majesty.

*V.* O Lord, shew unto us thy mercy.  
Praise be to God.

*R.* And

*R.* And give us thy salvation.

*R.* O Lord, hear my Prayer.

And let my cry come unto thee.

*V.* Our Lord be with you.

*R.* And with thy spirit.

Let us Pray.

**V**Ouchsafe, O Lord, Holy Father, Almighty  
and Everlasting God, to hear us, and  
send us from Heaven thy Holy Angel, to de-  
fend, sustain, protect, visit and guard us all,  
that here inhabit. Through Christ, &c.  
*Amen.*

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O N

# EASTER-DAY

## At MASS.

*The Station in the Church of St. Mary Major.*

At Rome the Station is this day at our Ladies Church, to represent unto us, that no Creature had so great a share in the Glory of our Saviour's Resurrection as the Eicified Virgin; because the Body of this adorable Saviour risen again was formed in her Womb; and as by her Faith she merited to be the Mother of our Saviour in his Incarnation, so by the same Faith she merited to receive all those advantages due unto her, as a Mother in the glorious Resurrection of her Son.

*The INTROIT, taken out of the 138th Psalm.*

The Church teaches us, that Christs Humanity was not separated from his Divinity, neither in his Death nor Resurrection; and that nothing happened in the marvellous work of our Redemption, but by order of the Divine Providence, whose Judgments are incomprehensible. 'Twas Gods will, that his only Son should become Man, suffer Death, and rise again: to the end, that having by his death expiated the sins of Men, which subjected them to death, he gave them hopes of Resurrection, by his own; and of following him, their Head and Leader, into Glory, whither he went before, to establish them there with him.



**I** Am risen, and yet I am with thee: Praise God. Thou hast put thy hand upon me: Praise God. Thy knowledge is wonderful: Praise God, praise God.

*P S A L M CXXXVIII.*

In this *Psalms* the Church instructs us, that there is not any Man so Holy, who can represent himself before God at the Resurrection, without trembling and dread of his Judgments. That Christ was the only Person not apprehensive of them, being absolutely assured that he was free from all that could be offensive to the Divine Eye, that only knows perfectly all that is in Man.

**L**ord, thou hast proved me, and hast known me: thou hast known my sitting down, and my rising up.

*Kyrie eleison, &c.* as before, pag. 36.

And as our Saviours Glorious Resurrection crowns the Mystery of his Incarnation. The Faithful testifying their joy and acknowledgments, by singing that Canticle which the Angels used when the Divine Word became Man, to the end, to praise God for this great work, which gave to his Majesty a perfect Adorer, and to Men a Sovereign Mediator; who reconciles them by his Divine Grace unto him, and settles Peace between Heaven and Earth, which Sin had broken.

*Gloria in Excelsis Deo, &c.* as before, pag. 167.

*The COLLECT.*

The Faithful beg of God, that as Christs Humanity being united to his Divine Person by an Hypostatick Union, was never separated from his Divinity; so that being united to Jesus Christ, as to their Head, by the Union of his Grace, may never

ver be divided from his Majesty, but being freed from Death, and Sin conquered by Christ, they may follow him as their Guide into the state of Glory, whither he is gone before them to establish them there with him.

Let us Pray.

**O** God, who this day hast opened to us, by thy only begotten Son, the entrance to Eternity, through his victory over death, vouchsafe, by thy mercy, to grant those Petitions which thy preventing grace inspires. Through the same, our Lord Jesus Christ, who, with thee, liveth and reigneth, in the unity of the Holy Ghost, one God, for ever and ever. *Amen.*

*The Lesson out of the First Epistle of St. Paul to the Corinthians, and Fifth Chapter.*

The Church instructs us, that we are to dye unto sin, that so we may be capable of the benefit of Jesus Christs Resurrection. That is to say, that as Jesus Christ dyed, and by dying destroyed that flesh, which in appearance was Criminal; and as he extinguished that sin which was not in him, but because he would take it upon him to satisfy the Divine Justice; so we must put off the Old Man, which truly is a sinner, and putting on the New, destroy sin, which is truly ours, to live the life of Grace, which the life of Glory will follow, if we be united as perfectly with Jesus Christ as the condition of our Mortality permits.

To entertain us in this new life of Grace, given us by the Merits of the Death and Resurrection of Jesus Christ; This Divine Saviour was pleased by an excess of love to give himself unto us for our Spiritual Nourishment, figured by the Paschal Lamb. This Lamb immolated in the Ancient Law, was the *Jewish* Pasch, and Jesus, immolated on the Cross, is our Pasch. The *Jews* were not to eat the Paschal Lamb but with unleavened Bread; yet since it was but a figure of Jesus Christ, who gives himself  
in

in the new Banquet, whereunto he calls us, far more excellent than their Pasch; we ought to purifie our hearts from the old Leaven, that is, from our former sins; and instead of Malice and Iniquity, we there must lodge Innocence and Truth, being obliged to be as new Pafte without Leven, that is, without sin.

**B** Rethren, purge the old leaven, that you may be a new paste, as you are azyms, for our Pasch Christ is immolated, therefore let us feast not in old leaven, nor in the leaven of malice and wickedness, but in the azym of sincerity and truth.

*The GRADUAL, taken out of the  
117th Psalm.*

The Church representing unto us how Jesus Christ hath by his Death freed us from the Tyranny of the Devil, and Servitude of Sin; and how by his Resurrection hath given us here a new Life, and Glory hereafter, expressed her resentments and joy in the same words which the Royal Prophet used in expectation of this day revealed unto him by God, according to St. *Chryostome* in his Homily upon this day.

**T** HIS is the day which our Lord hath made: let us rejoyce and be glad in it.

*V.* Confess ye unto the Lord, for he is good: because his mercy endureth for ever.

*Alleluia, Alleluia.*

*V.* Jesus Christ, who was our Pasch, hath been immolated.

The Church, by the following Prose, tells us, that our sins and the Devil being vanquished by Jesus Christ, we have cause to sing Songs of Praise with more joy than the *Israelites*, when they had passed the Red Sea, and beheld the *Egyptians* on all sides stretcht out upon the Sands, and their Chariots drowned in the bottom of the Sea.

*The PROSE.*

**B**Ring all, ye dear-bought Nations, bring  
Your richest Praises to your King;  
That spotless Lamb, who, more than due<sup>d</sup>  
Paid for his Sheep, and those Sheep, you;  
That Innocent Son, who wrought your peace,  
And made his Father's anger cease.  
Life and Death together fought;  
Each to a strange extream were brought;  
Life died, but soon revived again,  
And even by death's self has slain.  
Say, happy Magdalen, O say,  
What didst thou see these by the way?  
I saw the Tomb of my dear Lord;  
I saw himself, and him ador'd;  
I saw the Napkin, and the Sheet,  
That bound his Head, and wrapt his Feet;  
I heard the Angels witness bear,  
Jesus is risen, he's not here.  
Go, tell his followers, they shall see,  
Thine and their hope in Galilee.  
They, Lord, with faithful heart and chearful voice,  
We on thy glorious rising day rejoyce.  
O thou, whose conquering pow'r o' recame the grave,  
By thy victorious grace, us sinners save. Amen.  
Alleluia.

*Munda cor meum, as before, pag. 14.*



*The Sequence of the Holy Gospel, according to  
St. Mark, Chap. 16.*

MUNDA COR MEUM, &c. as before, pag. 14.

Wherein the Church, relating what happened at our Saviours Sepulcher at his Resurrection, teacheth us what we ought to do to prepare our selves for the celebrating worthily this Solemnity, and then proposes to us the advantages we reap.

1. This Gospel teacheth us, that the three *Maries* went early in the Morning with Perfumes to seek Jesus Christ in his Sepulcher. The Example of these Holy Women tell us our obligation of going to seek for Christ in his Sepulcher, as soon as we are enlightned with his grace: That is, in the Sacrament of Penance, which is the figure of it, there to bury our sins, making a stock of Good Works, signified by the Perfumes.

2. These Holy Women had the happiness to see the Angels, to teach us, that the Souls which seek Christ with Holy desires, and the Odour of Vertues, have a particular assistance from the Blessed Spirits.

3. The Angel appeared to these Holy Women in white, as a token of Innocence and Joy, to tell us with what purity and joy we are to solemnize the Resurrection of our Lord. This Joy is common to us with the Angels; who rejoyce because the void places of their Hierarchies are replenished; and we ought to rejoyce, for that by its vertue we are raised in this World from the death of sin to a life of grace; and we receive a pledge of happy Immortality, whereunto we aspire.

4. The Angel appeared sitting on the right hand, which signifies, that by Christs Resurrection we are called to possess Spiritual Blessings, expressed in Holy Scripture by the right hand.

5. These Holy Women were surpris'd with fear at their arrival, but afterwards were emboldned by the Angel. To teach us, that Souls which seek God carefully, and are toucht with a Holy fear, which is the first gift of the Holy Ghost, are confirmed with Celestial consolations.

6. The Angel recommended to these Holy Women to publish our Saviours Resurrection, namely, to *St. Peter*, to shew us the Providence which God hath for true Penitents, and the hope he gives them to partake of the Glory of his Sons Resurrection.

**A**T that time *Mary Magdalene*, and *Mary of James* and *Salome*, brought spices, that coming they might anoint Jesus: And very early, the first of the Sabbaths, they came to the monument, the sun being now risen. And they said one to another, Who shall roue us back the stone from the door of the monument? And looking, they saw the stone rouled back; for it was very great. And, entring into the monument, they saw a young man sitting on the right hand, covered with a white robe. And they were astonished, who said to them, Be not dismayed: You seek Jesus of *Nazareth*, that was crucified; he is risen, he is not here; behold the place where they laid him. But go tell his disciples and *Peter*, that he goeth before you into *Galilee*; there you shall see him, as he told you.

CREDO, as before, pag. 54, 55.

*The OFFERTORY, taken out of the  
75th Psalm.*

The Church represents unto us, that if the Earth trembled at Christs Resurrection, and that all present were astonished at his going forth of his Tomb when he came in Mercy to men, how much more cause have we to fear and tremble when we consider the severity of his Justice, at his coming to examine us a Judge, whose Judgments are so piercing, that he sees into the most secret corner of our hearts; yea, what our selves cannot discover, when at the general Resurrection he shall come to Judge

the living and the dead in such Majesty and Power, that the Heavens and all the Elements will be reduced to a condition of Horror and Terror. This fear of Gods Judgment when it is joyned to the hope we have through his Mercy to reap the Fruit of our Saviours Resurrection, makes our hopes the more beneficial.

**T**He earth trembled, and was still, when God arose in judgment. *Alleluia.*

*Suscipe Sancte Pater, &c.* till the Secret, as before, pag. 56.

### *The SECRET.*

The Priest begs of God, on the behalf of the Faithful, to give them the grace to celebrate worthily the Mysteries of the Resurrection of Jesus Christ; so that they may reap its wholsom effects.

**A**Ccept, O Lord, we beseech thee. the Prayers of thy People, with the Oblation of these Hosts; that these Paschal Mysteries, which we celebrate, may be wholesom; and, by thy assistance, availing us to obtain Life Everlasting. Through our Lord Jesus Christ, &c.

The Preface, till *Vere dignum & justum est, &c.* as before, pag. 60, &c.

The Priest, in the name of the Faithful, acknowledges the Obligation we have of giving continual thanks to God for Christs Resurrection, whereby to raise us again to Life Everlasting; and confessing that of himself he cannot worthily acquit this Duty, he joyns with the Angels, Thrones, and Dominations, and the rest of the Celestial Spirits, who in Heaven sing incessantly *Sanctus, Sanctus, Sanctus*, and the Canticle which the Children  
sing



fung at Christ's Triumphant entry into *Jerusalem*, *Benedictus qui venit, &c.* as a testimony of the Spiritual Union between Men and Angels in praising his Divine Majesty; and to confess that the Purity of Angels, and Innocence of Infants is required to praise God worthily.

**I**T is truly meet and just, right and wholesome, O Lord, that at all times we set forth thy praises: But more especially in this Night, wherein Jesus Christ, our Paschal Lamb, was immolated, who hath taken away the sins of the World: who, by dying, hath destroyed our death; and by rising again, hath restored life. And therefore with Angels and Archangels, with the Thrones and Dominations, together, with the Celestial Host, we sing this Hymn of thy Glory, without end, saying, *Holy, Holy, Holy*, is the Lord God of Sabbath. The Heavens and Earth are full of thy Glory. *Hosanna* in the highest. Blessed is he that comes in the Name of our Lord: *Hosanna* in the highest.

The CANON, to Communicants, as before, pag. 63.

### COMMUNICANTES.

The Priest, by vertue of the Union between the Church Militant with the Triumphant; and in memory of this Blessed Day, whereon our Saviour rose again, beseeches God to supply the defects of his Prayers, whereby he begs his Protection by the Merits and Suffrages of the Blessed Virgin, the Apostles, Martyrs, and of Saints.



**P**Artaking in the same Communion, and celebrating the Solemnity of this blessed Day, wherein our Lord Jesus Christ, rose again according to the flesh: and in the first place, honouring the memory of the ever blessed Virgin, Mother of our Lord Jesus Christ; and of the blessed Apostles, and Martyrs, *Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chryfogonus, John and Paul, Cosme and Damian*, and all the other Saints; by whose Merits and Prayers vouchsafe to grant us the assistance of thy protection. Through the same Christ our Lord. *Amen.*

*HANC IGITUR OB-LATIO-  
NEM, &c.*

The Priest spreads his hands over the Host and Chalice, to testify to God, that he Offers and Sacrifices himself unto him joyntly, therewith begging four things. 1. That he will please to accept this Oblation. 2. To grant us Peace. 3. To deliver us from Hell. 4. To admit us among the Blessed.

**W**E beseech thee therefore, O Lord, to accept this Oblation of our Duty, and of thy whole Family; which we offer up unto thee also, for those whom thou hast vouchsafed

safed to regenerate by Water, and the Holy Ghost; granting them pardon of all their sins, and graciously to give Peace in our days; and, preserving us from Eternal Damnation, to bring us among thy Elect; Through the same Christ our Lord. *Amen.*

All the rest till the Communion, as before, *pag. 79.*

*The COMMUNION, taken out of the First Epistle of St. Paul to the Corinthians, Chapter 5.*

Wherein the Church, as in the Epistle of this Mass represents unto us that Jesus Christ immolated on the Cross, is our Pasch, who gives himself unto us in this new Banquet, whereunto he calls us; far exceeding the *Jewish* Pasch. That therefore we may worthily celebrate this Pasch, we must purifie our Hearts from the old Leaven, that is, their former sins, and plant Innocence and Truth there, in lieu of Malice and Iniquity.

**C**Hrist, our Passover, is sacrificed for us, therefore let us keep the Feast with the unleavened bread of sincerity and truth. *Alleluia, Alleluia, Alleluia.*

*The POST-COMMUNION.*

We beg Gods grace to celebrate this Divine Pasch worthily, wherein Jesus Christ gives himself unto us for our Spiritual Food, to the end, we may be all united in him as inseparable Members of his Body.

**I**Nfuse, O Lord, into us the spirit of thy love, that whom thou hast satiated with thy Paschal Sacraments, thou, of thy goodness, unite in heart and will. Through our Lord, &c.

All the rest as before, pag. 81, 82.

## At the Sixth Hour.

*Pater noster, &c. Ave Maria, &c.*

**O** God, incline unto my aid.  
O Lord, make hast to help me.

Glory be to the Father, &c. *Alleluia.*

*Defecit in salutare, &c.* as before, pag. 142.

*Quomodo dilexi, &c.* as before, pag. 144.

*Iniquos odio habui, &c.* as before, pag. 145.

*Hæc dies, &c.* as before, pag. 318.

Let us Pray.

*Deus qui hodierna die, &c.* as before, pag. 312.

At

## At the Ninth Hour.

*Pater noster, &c. Ave Maria, &c.*

○ Lord, incline unto my aid.  
○ Lord, make hast to help me.

Glory be to the Father, &c. *Alleluia.*

*Mirabilia testimonia tua, &c.* as before,  
pag. 147.

*Clamavi in toto corde meo, &c.* as before,  
pag. 149.

*Principes persecuti sunt me gratis, &c.* as be-  
fore, pag. 151.

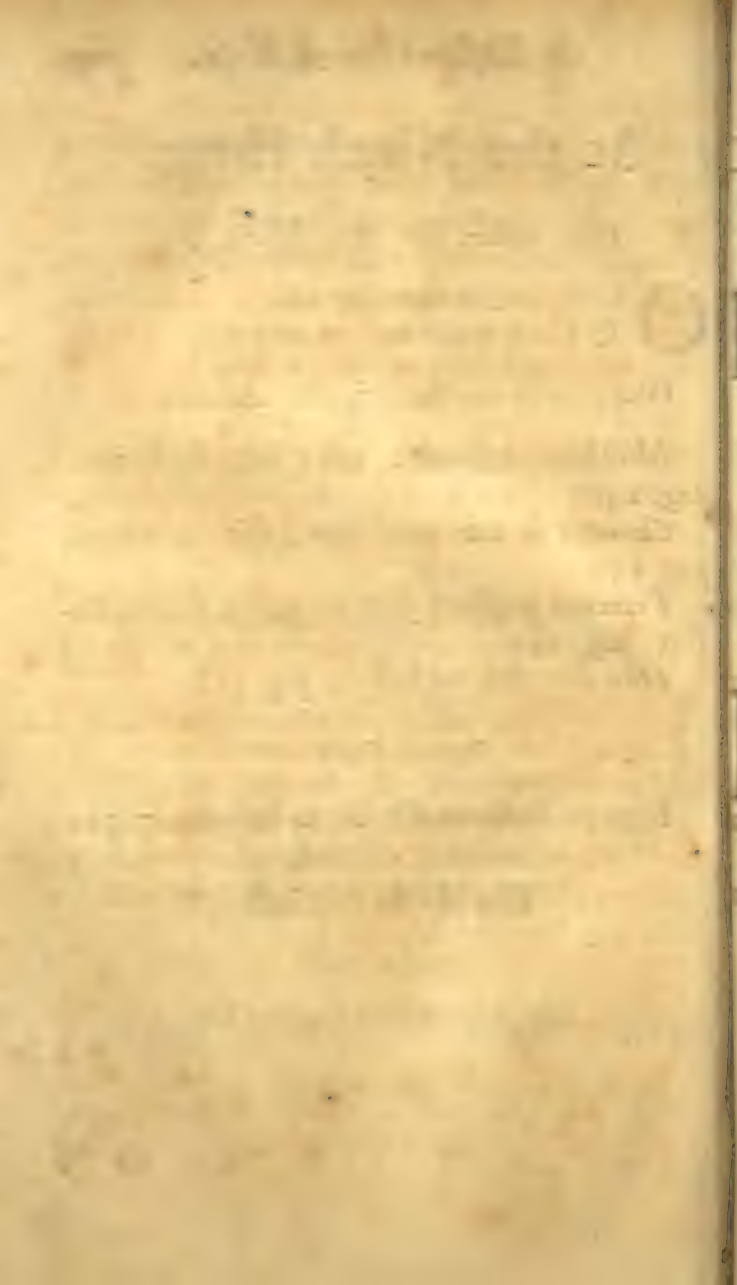
*Hæc dies, &c.* as before, pag. 318.

Let us Pray.

*Deus qui hodierna die, &c.* as before, pag. 312

*Thanks be to God.*





ON

# Palm-Sunday

AT

EVEN-SONG.

*Pater noster, &c. Ave Maria, &c.*

**I**Ncline unto my aid, O God.

*Resp.* O Lord make haste to help me.

Glory be to the Father, and to the Son,  
and to the Holy Ghost.

*R.* As it was in the beginning, now is, and  
ever shall be, world without end. *Amen.*

The ANTHYMN.

Our Lord said, &c.

PSALM 109.

The Kingdom of Jesus Christ is prophesied in this Psalm, wherein the Royal Prophet declares, First, The State of his Glory in Heaven. Secondly, The Extent of his Empire from Jerusalem to all Parts of the Earth. Thirdly, He represents

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his Eternal and Human Generation. Fourthly, His holy Priesthood, which he declares to be according to the Order of *Melchisedeck*, by reason of the Forms of Bread and Wine, under which Forms he was to institute the Sacrament and Sacrifice of his own Body and Blood. Fifthly, He foretells, that he was to be the Sovereign Judge of the World, and to recompense the Just, and punish the Wicked. Sixthly, That he was to repair the Ruins of Human Nature, thereby to supply the number of the Angels which were diminished by the Fall of *Lucifer* and his Complices. Seventhly, He teacheth us, That by his Sufferings in this Life (which cannot more aptly be compared than to the Waters of a Torrent) he was to enter into his Glory.

**O**ur Lord said to my Lord, Sit on my right hand;

Until I make thine enemies thy footstool.

Our Lord will send forth the rod of thy strength from Sion, rule thou in the midst of thine enemies.

The beginning with thee in the day of thy strength, in the brightness of the Saints from the womb before the day-star I begat thee.

Our Lord sware, and it shall not repent him; Thou art a Priest for ever according to the Order of *Melchisedeck*.

Our Lord on thy right hand, hath broken Kings in the day of his wrath.

He shall judge in nations, he shall fill ruins, he shall crush the heads in the land of many.

Of the torrent in the way he shall drink, therefore shall he exalt the head.

Glory be to the Father, &c.

## A N T H Y M N.

Our Lord said to my Lord: Sit on my right hand.

*Ant.* All his commandments are faithful.

## P S A L M I I O. OR I I I.

The Royal Prophet admonisheth the Faithful to give God thanks for the Blessings they heretofore received from his Divine Bounty, and for the Benefits they are to expect from him, when the Messias shall deliver them from the Servitude of Sin, and give them a new Law, in giving them his own Body to be their Food; whereof their Deliverance from the Captivity of *Egypt*, and the Law of *Moses* and of the Manna, were only Types and Figures.

**I** Will confess to thee, O Lord, with all my heart: in the council of the just and the congregation.

The works of our Lord are great: exquisite according to all his wills.

Confession and magnificence his work: and his justice continueth for ever and ever.

He hath made a memory of his merveilous works; a merciful and pitiful Lord: he hath given Meat to them that fear him.

He will be mindful for ever of his testament: the force of his works he will shew forth to his people.

To give them the inheritance of the Gentiles: the works of his hands truth and judgment.

All his commandments are faithful: con-



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firmed for ever and ever, made in truth and equity.

He sent redemption to his people : he commanded his testament for ever.

Holy and terrible is his name : The fear of our Lord is the beginning of wisdom.

Understanding is good to all that do it : his praise remaineth for ever and ever.

Glory be to the Father, &c.

*Ant.* All his commandments are faithful : confirmed for ever and ever, made in truth and equity.

*Ant.* He shall have great delight in his commandments, &c.

PSALM. III. OF 112.

The Royal Prophet *David* shews us in this Psalm, That none render themselves more worthy of Fame and Glory, or leave more happy or longer-lasting Testimonies of themselves to Posterity, than those that apply themselves entirely to the Service of God. We must also observe, That those Blessings which God promiseth to a wise and generous Man in the State of Grace, are in this Psalm compared to such temporal Goods as he promised his People in the Old Testament.

**B**lessed is the man that feareth our Lord :  
He shall have great delight in his commandments.

His seed shall be mighty in earth : the generation of the righteous shall be blessed.

Glory and riches in his house : and his justice abideth for ever and ever.

Light is risen up in darkness to the righteous :

ous :

ous: he is merciful, and pitiful, and just.

Acceptable is the man that is merciful and lendeth, that shall dispose his words in judgment: because he shall not be moved for ever.

The just shall be in eternal memory: he shall not fear at the hearing of evil.

His heart is ready to hope in our Lord, his heart is confirmed: he shall not be moved till he look over his enemies.

He distributed, he gave to the poor: his justice remaineth for ever and ever, his horn shall be exalted in glory.

The sinner shall see, and will be angry, he shall gnash his teeth and pine away: the desire of sinners shall perish.

Glory be to the Father, &c.

*Ant.* He shall have great delight in his commandments.

*Ant.* The name of our Lord, &c.

P S A L M 112. OR 113.

This Psalm represents unto the Faithful, of what Estate or Condition soever they be, their Obligation they have to praise God, whose Care extends it self over all Creatures according to the Order of his Providence.

**P**Raise our Lord, ye children: praise ye the name of our Lord.

Be the name of our Lord blessed: from henceforth now and for ever.

From the rising of the Sun unto the going  
B 3 down:

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down the name of our Lord is laudable.

Our Lord is high, above all nations: and his glory above the heavens.

Who is as the Lord our God: that dwelleth on high, and beholdeth the low things in heaven and in earth?

Raising up the needy from the Earth: and lifting up the poor out of the dung;

To place him with princes: with the princes of his people.

Who maketh the barren woman to dwell in a house: a joyful mother of children.

Glory be to the Father, &c.

*Ant.* Be the name of our Lord blessed for ever.

*Ant.* But we that live, &c.

## PSALM 113. OR 114.

The Church represents unto the Faithful the Goodness and Mercy of God, in having delivered them from the Tyranny of the Devil, and by planting amongst them his Gospel and true Worship, thereby to withdraw them from Idolatry, and the Slavery of Sin. She also exhorts them to praise God with as true and fervent a Zeal as the *Israelites*, when he delivered them from the Bondage of *Egypt*, gave them his Law, and conducted them into the Land of Promise, and there caused a Temple to be built, to be therein adored.

**I**N the coming forth of Israel out of Egypt: of the house of Jacob from the barbarous people,

Jewry was made his sanctification: Israel his dominion.

The

The sea saw and fled : Jordan was turned backward.

The mountains leaped as rams : and the little hills as the lambs of sheep.

What aileth thee, O sea, that thou didst fly : and thou, O Jordan, that thou wast turned backward ?

Ye mountains leaped as rams : and ye little hills as lambs of sheep.

At the face of our Lord the earth was moved : at the face of the God of Jacob.

Who turned the rock into pools of waters : and stony hills into fountains of waters.

Not to us, Lord, not to us : but to thy Name give the glory.

For thy mercy, and thy truth : lest at any time the Gentiles say, Where is their God ?

But our Lord is in heaven : he hath done all things whatsoever he would.

The Idols of the Gentiles are silver and gold : the works of mens hands.

They have mouths, and shall not speak : they have eyes, and shall not see.

They have ears, and shall not hear : they have nostrils, and shall not smell.

They have hands, and shall not handle : they have feet, and shall not walk : they shall not cry in their throat.

Let them that make them become like to them : and all that have confidence in them.

The house of Israel hath hoped in our



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Lord: he is their helper, and their protector.

The house of Aaron hath hoped in our Lord: he is their helper, and their protector.

They that fear our Lord have hoped in our Lord: he is their helper, and their protector.

Our Lord hath been mindful of us: and hath blessed us.

He hath blessed the house of Israel: he hath blessed the House of Aaron.

He hath blessed all that fear our Lord: the little with the great.

Our Lord add upon you: upon you, and upon your children.

Blessed be you of our Lord: which made heaven and earth.

The heaven of heavens is to our Lord: but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord: nor all they that go down into hell.

But we that live do bless our Lord: from this time, and for ever.

Glory be to the Father, &c.

*Ant.* We that live do bless our Lord.

*At Paris the Anthymn Occurrunt turba, &c. is said to these five Psalms.*

A Great number of people, carrying flowers and olive-branches, went before the Redeemer of the world, victoriously and triumphing, rendring him all due honour.

The

The Nations publish the Greatness of the Son of God, crying out, Hosanna in the highest.

*The LITTLE CHAPTER, taken out of the Epistle to the Philippians, chap. 2.*

The Church shews us the greatness of God's Bounty, who to save us, was willing his only Son should be charged with all our Infirmities and Evils. She farther represents unto us with how much Zeal we are to endeavor to please him, thereby to work our Salvation.

**B** Rethren, for this think in your selves, which also in **CHRIST JESUS**; who when he was in the form of God, thought it no robbery himself to be equal to God: but he exinanited himself, taking the form of a servant, made into the similitude of men, and in shape found as a man.

*R.* Thanks be to God.

**H Y M N.**

In remembrance of the Victory Christ obtained by his Cross.

**A** Broad the Regal Banners fly,  
Now shines the Crosses Mystery:  
Upon it Life did Death endure,  
And yet by Death did Life procure.  
Who wounded with a direful Spear,  
Did, purposely to wash us clear  
From stain of Sin, pour out a Flood  
Of precious Water, mixt with Blood.

Fully

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Fully accomplish'd are the things  
*David*, in faithful Meeter sings,  
Where he to Nations do's attest,  
God on a Tree his Reign possesse.

O lovely and refulgent Tree,  
Adorn'd with purple Majesty,  
Cull'd from a worthy Stock, to bear  
Those Limbs which sanctified were.

Blest Tree, whose happy Branches bore  
The Wealth that did the World restore;  
The Beam that did that Body weigh,  
Which rais'd up Hells expected Prey.

Hail Cross, of Hopes the most sublime,  
Now, in this mournful Passion-time,  
Improve Religious Souls in Grace,  
The Sins of Criminals efface.

Blest Trinity, Salvations Spring,  
May ev'ry Soul thy Praises sing:  
To those thou grantest Conquest by  
The Holy Cross, Rewards apply. *Amen.*

THE SONG OF THE HOLY VIRGIN  
*MARY, Luke. i.*

The Church briefly represents unto us in this Canticle the Promises and Mysteries of our Salvation, and shews us, that the Son of God became Man to repair by his Humility what Man had lost through his own Pride: and that it was his will to chuse the Holy Virgin to be his Mother, out of his great Humility, to accomplish this grand Work.

**M**Y Soul doth magnifie our Lord.  
And my spirit hath rejoyced in God  
my Saviour. Because

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me, and holy is his Name.

And his mercy from generations unto generations to them that fear him.

He hath shewed might in his arm, he hath dispersed the proud in the conceit of their heart.

He hath deposed the mighty from their seat, and hath exalted the humble.

The hungry he hath filled with good things, and the rich he hath sent away empty.

He hath received Israel his child, being mindful of his mercy.

As he spake to our fathers, to Abraham and his seed for ever.

Glory be to the Father, &c.

*Ant.* For it is written, I will strike the Pastor, and the sheep of the flock shall be dispersed; but after I shall be risen again, I will go before you into Galilee, and there ye shall see me, saith our Lord.

At Paris the following Anthymn is said.

**A**ll the people which descended, rejoyced and began to praise God exceedingly, for the wonders they had seen, saying, Blessed is the King that comes in the name of our Lord: Peace in heaven, and glory in the highest.



## THE PRAYER.

To beg God's Grace, to imitate the Humility and Patience of our Saviour,

**O** Almighty, Eternal God, who hast caused our Saviour to take Flesh, and be crucified for Mankind, as an Example of Humility to be imitated: Grant propitiously, that we may partake both of the Instructions of his Patience, and the Fellowship of his Resurrection: Thro' the same our Lord, &c.

---

A T

## COMPLINE.

The Reader says,

*Vers.* **R**everend Father, bless me.

THE BLESSING.

**G**Rant us, Omnipotent Lord, a quiet Night, and a happy End. *Resp.* Amen.

THE LESSON, *taken out of the First Epistle of the Apostle St. Peter, chap. 5.*

**B**Rethren, be sober, and watch, because your adversary the Devil as a roaring  
Lion

Lion goeth about seeking whom he may devour: Whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

*R.* Thanks be to God.

*V.* Our help is in the name of our Lord.

*R.* Who made Heaven and Earth.

**O**Ur Father which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth. as it is in Heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from all evil. *Amen.*

**H**ail *Mary*, full of Grace, our Lord is with thee: Blessed art thou amongst Women, and blessed is the Fruit of thy Womb, *JESUS*. Holy *Mary*, Mother of God, pray for us Sinners, now, and in the hour of our death. *Amen.*

**I** Confess unto Almighty God, to Blessed *Mary* ever Virgin, to Blessed *Michael* the Archangel, to Blessed *John Baptist*, to the Holy Apostles *Peter* and *Paul*, to all Saints, and to Thee Father, That I have sinned exceedingly, in Thought, Word, and Deed, by my fault, by my fault, by my most grievous fault: Therefore I beseech the Blessed *Mary* ever

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ever Virgin, Blessed *Michael* the Archangel, Blessed *John Baptist*, the Holy Apostles *Peter* and *Paul*, all Saints, and Thee O Father, to pray for me to our Lord God.

Almighty God, have mercy on us, and all our Sins being forgiven, bring us unto everlasting Life. R. Amen.

The Almighty and merciful Lord give unto us Pardon, Absolution, and Remission of all our Sins. R. Amen.

Convert us, O God our Saviour.

R. And avert thine Anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

Ant. Have mercy on me.

P S A L M 4.

This Psalm shews us, That 'tis impossible to raise up our Thoughts to the Love of the true Goods, whilst our Hearts are overcharged with the Cares of Worldly Affairs; but that once being purified with the Grace of God, we then in the secret of our Souls begin to contemn our selves; and being touched with a true Compunction of Heart, we offer to his Majesty a Sacrifice all our past Life, with an intention by his assistance entirely to change it. And from thence-forth our Lord begins to make us relish his Sweets and Delights, and to heap Joys upon us. Then we find in that Sovereign Good, another Grain, another Wine, and another Oyl than what here below, so as we neither envy the Prosperity of the Wicked, nor fear their Persecutions, having placed all our Confidence in God.

**W**HEN I invocated, the God of my justice heard me: in tribulation thou hast

hast enlarged to me: Have mercy on me, and hear my prayer.

Ye sons of men, how long are you of heavy heart? why love you vanity, and seek lying?

And know ye that our Lord hath made his Holy One marveilous: our Lord will hear me, when I shall cry to him.

Be ye angry and sin not: the things that you say in your hearts, in your chambers be ye sorry for.

Sacrifice ye the sacrifice of justice, and hope in our Lord: Many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, and wine, and oyl, they are multiplied.

In peace in the self same I will sleep and rest.

Because thou, Lord, hast singularly setled me in hope.

Glory be to the Father, &c.

P S A L M 30.

This Psalm represents unto us how we ought to put all our Trust and Confidence in God's Justice, and not in our own; and that we must acknowledge, we can neither be just or merit any thing of our selves, or have any hope but through Gods holy Grace, who hath given it unto us through the Merits of our Redeemer; which also he hath declared to us by his Example:  
And



16 On PALM-SUNDAY,

And in this Confidence we must commit our Soul into the hands of God.

**I**N thee, O Lord, have I hoped, let me not be confounded for ever: in thy justice deliver me.

Incline thine ear to me, make haste to deliver me: Be unto me for a God protector: and for a house of refuge, that thou mayst save me.

Because thou art my strength and my refuge: and for thy name thou wilt conduct me, and wilt nourish me.

Thou wilt bring me out of the snare which they have hid for me: because thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord God of truth.

Glory be to the Father, &c.

P S A L M 90. or 91.

This Psalm represents unto us the Temptations, Dangers, and Evils whereto we are subject in this Life; whereof the least are compared to the Fear that surpriseth in the Night, and to the Arrows flying in the Day. And the most outrageous and Hazardous resemble those Enterprises which are undertaken in Darkness, and in open invasion, and in the Mid-day Devil. Or they are like the infectious Air, which spreads it self in darkness; and like the Plague, which rages at Mid-day. We are environed with wicked Spirits (which the Scripture terms fierce and venomous Beasts) to represent unto us the several Employments they maliciously exercise over Men. By the Aspick (who with all his force presses one of his Ears against the Ground, and stops his other with his Tail, to hinder his hearing the Enchantments of the Hunters) she signifies such as are obstinate, persisting in evil,

Evil, and in the Love of earthly things. By the Basilisk (who carries his Venom in his Eyes) is signified Envy and Vain-glory. By the Lion (whose Roaring terrifies the other Beasts) is signified Menaces and Persecutions. By the Dragon (who kills whatever he toucheth with his burning Breath) is signified Anger. Then the Royal Prophet shews us in this Psalm, that in the Perils and Dangers we find our selves, we must ever stand upon our guard, God being ever ready, and his Angels, to protect and conduct us. But to be worthy his Protection, 'tis necessary we confide wholly in him, and give unto his Name the whole Glory of our Salvation.

**H**E that dwelleth in the help of the Highest: shall abide in the protection of the God of heaven.

He shall say to our Lord, Thou art my Protector, and my refuge: my God, I will hope in him.

Because he hath delivered me from the snare of the hunters: and from the sharp word.

With his shoulders shall he overshadow thee: and under his wings thou shalt hope.

With shield shall his truth compass thee: thou shalt not be afraid of the fear in the night.

Of the Arrow flying in the day, of business walking in darkness: of invasion, and the mid-day devil.

A thousand shall fall on thy side, and ten thousand on thy right hand: but to thee it shall not approach.

But thou shalt consider with thine eyes: and shalt see the retribution of sinners.

Because thou, O Lord, art my hope: thou hast made the Highest thy refuge.

There shall no evil come to thee: and scourge shall not approach to thy tabernacle.

Because he hath given his Angels charge of thee: that they keep thee in all thy ways.

In their hands they shall bear thee: lest perhaps thou knock thy foot against a stone.

Upon the Asp and the Basilisk thou shalt walk: and thou shalt tread upon the Lion and the Dragon.

Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

He shall cry to me, and I will hear him: with him I am in tribulation, I will deliver him, and I will glorifie him.

With length of days I will replenish him: and I will shew him my salvation.

Glory be to the Father, &c.

P S A L M 132. OR 133.

The Psalmist exhorts the Clergy to sing Praises to God whilst the People are asleep.

**B**Ehold now, bless our Lord: all ye servants of our Lord.

Which stand in the house of our Lord: in the courts of the house of our God.

In the nights lift up your hands unto the holy places: and bless ye our Lord.

Our

Our Lord out of Sion bleſs thee: who made Heaven and earth.

Glory be to the Father, &c.

*Ant.* Have mercy on me, O Lord, and hear my Prayer.

The *H Y M N* for *E V E N I N G.*

**B**Efore the cloſing of the Day,  
Creator, thee we humbly pray,  
That, for thy wonted Mercies ſake,  
Thou us into protection take.

May nothing in our Minds excite  
Vain Dreams, and Fantomes of the Night :  
Our Enemy repreſs, that ſo  
Our Bodies no Uncleanneſs know.

To *J E S U S*, from a Virgin ſprung,  
Be Glory given, and Praiſes ſung :  
The like to God the Father be,  
And Holy Ghoſt eternally. *Amen.*

*C H A P T E R,* taken out of the *Fourteenth*  
*Chapter of the Prophet Jeremy.*

**B**Ut thou, O Lord, art in us, and thy holy  
name is invocated upon us, forſake us  
not, O Lord our God.

*R.* Thanks be to God.

*Pettit. R.* Into thy hands, O Lord, I com-  
mend my ſpirit. Into thy hands, O Lord, I  
commend my Spirit.



20 On PALM-SUNDAY,

*V.* Thou hast redeemed us, O Lord God of truth.

*R.* Into thy hands, O Lord, I commend my spirit.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* Into thy hands, O Lord, I commend my spirit.

*V.* Keep us, O Lord, as the apple of thy eye.

*R.* Protect us under the shadow of thy wings.

*Ant.* Save us.

THE SONG OF SIMEON, *Luke i.*

**N**OW thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy Salvation. Which thou hast prepared before the face of all people

A light to the revelation of the Gentiles, and the glory of thy people Israel.

*Ant.* Save us, O Lord, waking, and keep us sleeping; that we may watch in Christ, and rest in peace.

THE PRAYERS.

**L**ord, have mercy on us. Christ have mercy on us. Lord, have mercy on us.

*Pater,*

*Pater noster, &c.*

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

• *I* believe in God, &c.

*V.* The Resurrection of the Flesh.

*R.* And Life everlasting. *Amen.*

*V.* Thou art blessed, Lord God of our Fathers.

*R.* And laudable and glorious for ever.

*V.* Let us bless the Father, and the Son, with the Holy Ghost.

*R.* Let us praise and super-exalt him for ever.

*V.* Blessed art thou Lord, in the Firmament of Heaven.

*R.* And laudable, and glorious, and super-exalted for ever.

*V.* The Almighty and Merciful Lord bless and keep us. *R.* Amen.

*V.* Vouchsafe, O Lord, to keep us.

*R.* This night without Sin.

*V.* Have mercy on us, Lord.

*R.* Have mercy on us.

*V.* Let thy mercy, O Lord, come on us.

*R.* Even as we have trusted in thee.

*V.* O Lord, hear my Prayer.

*R.* And let my Cry come unto thee.

*V.* Our Lord be with you.

*R.* And with thy Spirit.

Let us Pray.

**V**isit, we beseech thee, O Lord, this Habitation, and repel far from it all Snares of the Enemy; Let thy holy Angels dwell therein, to preserve us in peace, and thy Blessing be upon us for ever, through our Lord Jesus Christ thy Son, who with thee liveth and Reigneth in the Unity of the Holy Ghost, One God for ever and ever. *Amen.*

*V.* Our Lord be with you.

*R.* And with thy Spirit.

*V.* Let us bless our Lord.

*R.* Thanks be to God.

### THE BLESSING.

*V.* The Almighty and Merciful Lord, the Father, the Son, and the Holy Ghost, bless and keep us. *R.* Amen.

### THE ANTHYMN OF THE HOLY VIRGIN.

**H**ail Queen, advanc'd to heavenly Reign;  
Hail Lady of th' Angelick Train;  
Hail Root, hail Gate, that did disclose  
The Light which to the World arose.

Virgin, rejoyce, whose Form divine  
All others Beauty do's out-shine;  
Be ever bless'd, thrice-beauteous Maid,  
By thee let Christ be for us pray'd.

*V.* Vouchsafe

*V.* Vouchsafe that I praise thee, O sacred Virgin.

*R.* Give me force against my Enemies.

Let us Pray.

**G**Rant, O merciful God, defence unto our Frailty; that we, who make Commemoration of the Holy Mother of God, may by the help of her Intercession arise from our Iniquities; Through the same Jesus Christ our Lord. *R.* Amen.

*V.* Let the Divine Help always remain with us. *R.* Amen.



THE  
NIGHT-OFFICE  
ON  
WEDNESDAY  
IN  
Holy-Week,

FOR  
THURSDAY at MATTINS.

ON this Day the Church represents unto us, That Jesus Christ supped with his Apostles, washed their Feet, prayed in the Olive-Garden; and that he was betrayed by *Judas* into the hands of the Jews.

These three following Days, after having said, *Pater noster*, *Ave Maria*, and *Credo*, at *Mattins* and *Prime*, without farther Ceremony they begin *Mattins* and *Vespers* with an *Anthymn* of the First Psalm; and every *Anthymn* is repeated as on double Feasts.

*Domine*

*The OFFICE on Thursday, &c. 25*

*Domine labia mea, &c.* and *Deus in Adjutorium*, are omitted, to signifie, that Jesus Christ was then abandoned by his Father to Torments and Death. The Invitatory is likewise omitted.

Neither the Hymn nor *Gloria Patri* are said, to shew us, that the Honor due to the Blessed Trinity was violated by the excessive Wickedness and Infidelity of the Jews.

Fifteen Wax Tapers are lighted, because there are recited two Canticles and thirteen Psalms in the *Mattins* and *Laudes*, which are all sung under one and the same *Anthymn*. Whereby are represented unto us the Light of the Faith, which the Prophets in the Old Testament foretold unto the People. And a Taper is extinguished at the end of each Psalm, to declare, that the Light of that Faith, whereof the Prophets spoke unto the Jews, was in them extinguished, after they had crucified the Saviour of the World. And at the end of the Canticle of *Zachary* (the Father of *St. John Baptist*) they put not out that Taper (which represents Jesus Christ, whom *St. John Baptist* declared to be the true Light of the World) to shew, that tho' Jesus Christ died according to his Humanity, yet that he was always living according to his Divinity. They also hide that Taper, to signifie, that the Divinity of Jesus Christ was hid under the Veil of his Humanity. It likewise represents Jesus Christ in his Sepulcher. Afterwards they shew the lighted Taper, to represent his Resurrection.

*AT THE FIRST NOCTURN.*

PSALM 68.

That which the Royal Prophet foretold in this Psalm, of the Mystery of the Passion of Jesus Christ, the Church proposes unto us, according to the Explication left us by the Apostles, as well in the Book of their Acts, and in their Epistles, as in the Book of Gospels. First, She represents us with the Sufferings and

Death

26 *The OFFICE on Thursday*

Death of Jesus Christ; which the Prophet compares to an overflowing of the Waters, and to a Tempest, and to a Wreck. Secondly, She presents us with the Prayer which our Saviour made to God his Father at the access of his Grief, when in the condition of a Slave (which our Infirmities occasion'd) being in appearance forsaken of God his Father, since in his Sufferings he denied him that which he desired through a propension of Humane Nature, wherewith he was clothed; drawing from the bottom of his Heart these Words, full of Love and Piety, *My Father, if it be possible, let the Chalice of my Sufferances pass without my drinking it; however, thy will be done, not mine.* That which he earnestly desired, 'tis that made his Innocency appear, and that he voluntarily suffered those Pains for the Sins of Men, and not for his own, having never committed or been able to commit the least Sin. And though his Passion seems ridiculous, and is an Object of Scandal and Abomination in the judgment of the Jews and Gentiles, yet the Faithful are not thereat troubled. Thirdly, The Church shews us, that in this Psalm the Prophet foretells how our Saviour was to be betrayed by one of his Disciples, and abandoned by his others, and how many Outrages and Contempts the Jews would cast upon him. Fourthly, In this Psalm is declared the Zeal Jesus Christ had for the Honor of his Father, his Resignation to his Father's Will, his Submission to his Conduct, and his Contempt of his own proper interest: For so the Apostle St. Paul, in the fifteenth Chapter of his Epistle to the *Romans*, explicates one part of this Psalm. Fifthly, According to St. Luke, in the first Chapter of the *Acts of the Apostles*; and of St. Paul, in the second Chapter of his Epistle to the *Romans*, in this Psalm is described the Punishment which was prepared for the Traytor *Judas*, and the other Persecutors of Jesus Christ, wherewith this adorable Saviour threatens them, not through any Hate or Revenge, but through the Zeal of God's Justice, considering the Reprobation of those Wretches in the Decrees of his Providence. Sixthly, We are instructed in this Psalm, That Jesus Christ having by his Death repaired the Honor of God his Father, he was also to rise again and build his Church, which through Sin was lost, and establish his Faithful in the possession of the Heavenly Inheritance signified by *Jerusalem*, and lost by Sin: Establishing on Earth a more agreeable Sacrifice than that of Calves (which was offer'd him in the Old Law) to wit, the Sacrifice of his own Body and Blood.

*Ant.* The zeal of thy house hath eaten me :  
and the reproaches of them that reproached  
thee, fell upon me.

**S**Ave me, O God : because waters are en-  
tered into my Soul.

I stick fast in the mire of the depth : and  
there is no sure standing.

I am come into the depth of the sea : and  
a tempest hath overwhelmed me.

I have laboured crying, my jaws are made  
hoarse : my eyes have failed, whilst I hope  
in my God.

They are multiplied above the hairs of  
my head : that hate me without cause.

Mine enemies are made strong, that have  
persecuted me unjustly : then did I pay the  
things that I took not.

O God, thou knowest my foolishness : and  
mine offences are not hid from thee.

Let them not be ashamed upon me : which  
expect thee, O Lord, Lord of hosts.

Let them not be confounded upon me :  
that seek thee, O God of Israel.

Because for thee have I sustained reproach :  
confusion hath covered my face.

I am become a foreigner to my brethren :  
and a stranger to the sons of my mother.

Because the zeal of thy house hath eaten  
me : and the reproaches of them that re-  
proached thee, fell upon me.

And



And I covered my soul in fasting: and it was made a reproach to me.

And I put hair-cloth upon my garment: and I became a parable to them.

They spake against me that sat in the gate: and they sung against me that drank wine.

But I my prayer to thee, O Lord: a time of thy good pleasure, O God.

In the multitude of thy mercy hear me: in the truth of thy salvation.

Deliver me out of the mire, that I stick not fast: deliver me from them that hate me, and from the depths of waters.

Let not the tempest of water drown me, nor the depth swallow me: neither let the pit shut his mouth upon me.

Hear me, O Lord, because thy mercy is benign: according to the multitude of thy commiserations have respect to me.

And turn not away thy face from thy servant: because I am in tribulation, hear me speedily.

Attend to my soul, and deliver it: because of mine enemies deliver me.

Thou knowest my reproach: and my confusion, and my shame.

In thy sight are all they that afflict me: my heart hath looked for reproach and misery.

And I expected somebody that would be sorry together with me, and there was none: and that would comfort me, and I found not.

And

And they gave me gall for my meat : and in my thirst they gave me vineger to drink.

Let their table be made a snare before them : and for retributions, and for a scandal.

Let their eyes be darkned, that they see not : and make their back crooked always.

Pour out thy wrath upon them : and let the fury of thy wrath overtake them.

Let their habitation be made desert : and in their tabernacles let there be none to dwell.

Because whom thou hast stricken, they have persecuted : and upon the sorrow of my wounds they have added.

Add thou iniquity upon their iniquity : and let them not enter into thy justice.

Let them be put out of the book of the living : and with the just let them not be written.

I am poor and sorrowful : thy salvation, O God, hath received me.

I will praise the name of God with cantic : and will magnifie him in praise.

And it shall please God more than a young calf : that bringeth forth horns and hoofs.

Let the poor see and rejoyce : seek ye God, and your soul shall live.

Because our Lord hath heard the poor : and he hath not despised his prisoners.

Let the heavens and earth praise him : the sea, and all the creeping beasts in them.

Because God will save Sion : and the cities of Juda shall be built up. And

And they shall inhabit there : and by inheritance they shall get it.

And the seed of his servants shall possess it : and they that love his name shall dwell in it.

*Ant.* The zeal of thy house hath eaten me : and the reproaches of them that reproached thee, fell upon me.

P S A L M 69.

In this and the following Psalm the Church represents unto us, how that Jesus Christ, when in his Passion he seemed to be overcome and conquered by his powerful Enemies; that he then was delivered by his Resurrection from the Power of Death, and gloriously ascended into Heaven: Thereby shewing unto us partly the Pains the Wicked must endure, after the contemptible and unconstant Happiness they have had in this World; and partly shewing us what we ought to contemn in this Life, and what we must hope for in the next.

*Ant.* Let them be turned away backward, and blush for shame : that will me evils.

**I**Ncline unto my aid, O God : O Lord, make haste to help me.

Let them be confounded and ashamed : that seek my soul.

Let them be turned away backward, and blush for shame : that will me evils.

Let them be turned away forthwith ashamed : that say to me, Well, well.

Let all that seek thee rejoyce, and be glad in thee : and let them say always, Our Lord be magnified, who love thy salvation.

But

But I am needy and poor: O God, help me.

Thou art my helper and deliverer: O Lord, be not slack.

*Ant.* Let them be turned away backward, and blush for shame: that will me evils.

PSALM 70.

*Ant.* My God, deliver me out of the hand of the sinner.

**I**N thee, O Lord, I have hoped, let me not be confounded for ever: in thy justice deliver me, and receive me.

Incline thy ear to me: and save me.

Be unto me for a God protector, and for a fenced place: that thou maist save me.

Because thou art my firmament: and my refuge.

My God, deliver me out of the hand of a sinner: and out of the hand of him that doth against the law, and of the unjust.

Because thou art my patience, O Lord: O Lord, my hope from my youth.

Upon thee have I been confirmed from the womb: from my mothers belly thou art my protector.

In thee is my singing always: I was made to many as a wonder, and thou art a strong helper.

Let my mouth be filled with praise: that  
I may



I may sing thy glory, all the day thy greatness.

Reject me not in the time of old age: when my strength shall fail, forsake me not.

Because mine enemies have said to me: and they that watched my soul consulted together,

Saying, God hath forsaken him, pursue and take him: because there is none to deliver.

O God, be not far from me: my God, have respect to mine aid.

Let them be confounded and fail that detract from my soul: let them be covered with confusion and shame, that seek evils to me.

But I will always hope: and will add upon all thy praise.

My mouth shall shew forth thy justice, all the day thy salvation: because I have not known learning, I will enter into the powers of our Lord: O Lord, I will be mindful of thy justice only.

O God, thou hast taught me from my youth: and until now I will pronounce thy marvellous works.

And unto ancient age, and old age, O Lord, forsake me not: until I shew forth thy arm to all the generation that is to come.

Thy might and thy justice, O God, even to the highest, great marvels, which thou  
hast

hast done : O God, who may be like to thee ?

How great tribulations hast thou shewed me, many and evil : and turning thou hast quickned me, and from the depths of the earth thou hast brought me back again.

Thou hast multiplied my magnificence : and being turned, thou hast comforted me.

For I also will confesse to thee in the instruments of Psalm thy truth : O God, I will sing to thee on the Harp, holy One of Israel.

My Lips shall rejoyce when I shall sing to thee : and my soul which thou hast redeemed.

Yea and my tongue all the day shall meditate thy justice : when they shall be confounded and ashamed that seek evils to me.

*Ant.* My God, deliver me out of the hand of the sinner.

*V.* Let them be turned away backward, and blush for shame : that will me evils.

*Pater noster, &c.*

THE BEGINNING OF THE *LAMENTATIONS* OF THE PROPHET *JEREMI.*

*Jube Domine, &c.* is omitted ; nor is the Blessing given before the reading of these *Lamentations*, to shew that the Author of all Blessing is dead.

Under the Figure of the Sufferances of the Prophet *Jeremy*, of the Ruine of *Jernsalem*, and of the Captivity of the *Israelites*

in *Babylon* for their Sins, the Church represents us the Sufferings of Jesus Christ, and the Evils the Jews drew on themselves by putting to death this Divine Saviour.

I. LESSON, *taken out of the First Chapter.*

ALEPH.

These Hebrew Letters of the Alphabet shew the beginning of each Verse, the first Word beginning with one of these Letters. And the Church proposes it to signify unto us, that these *Lamentations* of the Prophet *Jeremy* are the Alphabet of penitent Souls, wherein they ought to learn how to meditate on the Sufferances of Jesus Christ, and on those Pains which through their Sins they deserve.

**H**OW doth the city full of people, sit solitary? how is the lady of the Gentiles become as a widow? the princess of provinces is made tributary.

BETH.

Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her of all her dear ones: all her friends have despised her, and are become her enemies.

GHIMEL.

Judas is gone into transmigration, because of affliction and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: all her persecutors have apprehended her within the straits.

DALETH.

DALETH.

The ways of Sion mourn, because there are none that come to the solemnity : all her gates are destroyed, her priests sighing, her virgins loathsom, and her self is oppressed with bitterness.

HE.

Her adversaries are made in the head, her enemies are enriched : because our Lord hath spoken upon her for the multitude of her iniquities : her little ones are led into captivity before the face of the afflicter.

*Tu autem Domine, &c.* is omitted, to shew, that the Jews through their own presumption are very far from the way of truth, and that their cruel obstinacy has debarred them the way of Mercy, because they killed him by whom Mankind was to obtain it ; but the following words are said.

By which the Church represents unto us, That the Obstinacy of the Jews, and their perseverance in Wickedness, was the cause of those Evils which afterwards beset them. And under the name of *Jerusalem* she exhorts us to convert our selves to God with our whole Heart, lest we fall into the like Reprobation with the Jews.

*Jerusalem, Jerusalem, Convert unto the Lord thy God.*



The Church having represented unto us the Complaints the Prophet *Jeremy* uttered from the very bottom of his Heart, in the bitterness of his Grief; she proposes unto us that Prayer Jesus Christ made unto God his Father in the height of his Affliction, being charged with the Infirmities of Humane Nature; and the Counsel he gave to his Disciples when the Hour of his Passion drew nigh; to teach us, first, That if in the Traverses of this Life we find that we do not obtain the Effect of our Prayer, and that any thing should happen contrary to what we beg of God, however we ought to bear it patiently, and give God thanks for all things; and we must no ways doubt, but that Gods Will is more for our Benefit, than our own Desires. Secondly, That if our Life be so full of Tentation, it self may well be termed a Tentation, we then always watch with great care, and pray continually with great fervor and assiduity, to protect us from falling into Tentations.

**O**N mount Olivet Jesus prayed unto his Father (saying) Father, if it may be, let this Chalice pass from me: for the spirit is quick, but the flesh infirm. Thy Will be done.

*V.* Watch ye, and pray, that you enter not into tentation. The spirit indeed is prompt, but the flesh is weak. Thy Will be done.

## II. LESSON.

### VAU.

**A**ND from the daughter of Sion all her beauty is departed: her princes are become rams not finding pastures; and they are gone without strength before the face of the pursuer.

ZAIN.

Jerusalem hath remembred the days of her affliction, and prevarication of all her things worthy to be desired, which she had from the days of old, when her people fell in the enemies hand, and there was no helper: the enemies have seen her, and have scorned her sabbaths.

HECH.

Jerusalem hath sinned a sin, therefore is she made unstable: all that did glorifie her, have despised her, because they have seen her ignominy: but she sighing is turned backward.

TETH.

Her filchiness is on her feet, neither hath she remembred her end: she is pulled down exceedingly, not having a comforter. See, O Lord, mine affliction, because the enemy is exalted.

*Jerusalem, Jerusalem,* Convert unto the Lord thy God.

The Church having declared unto us the Despair and Blindness of the Jews in their Afflictions, She also proposes unto us the Counsel Jesus Christ gave to his Disciples, when he grieved at the approaching of the Hour of his Passion; to wit, To watch and pray with him: shewing us, That it was not for him,

but for themselves, that he commanded them to watch and pray. She also teacheth us, That if the Apostles shewed so much fear whilst our Saviour suffered, how far greater reason have we to fear, since we our selves are the cause of his Sufferings.

*R.* My soul is sorrowful even unto death : stay here and watch with me ; ye shall now behold a multitude that will environ me. Ye shall fly, and I will go to be immolated for you.

*V.* Behold, the hour approacheth, and the Son of man shall be delivered into the hands of sinners : Ye shall fly away, and I will go to be immolated for ye.

### III. LESSON.

#### J O D.

**T**He enemy hath thrust his hand to all her things worthy to be desired : because she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

#### C A P H.

All her people sighing, and seeking bread : they have given all precious things for meat to refresh the soul. See, O Lord, and consider, because I am become vile.

LAMED.

L A M E D.

O all ye that pass by the way, attend and see if there be sorrow like to my sorrow : because he hath made vintage of me, as our Lord hath spoken in the day of the wrath of his fury.

M E M.

From on high he hath cast a fire into my bones, and hath taught me : he hath spread a net for my feet, he hath turned me backward : he hath made me desolate, all the day consumed with sorrow.

N U N.

The yoke of mine iniquities hath watched, they are folded together in his hand, and put upon my neck : my strength is weakned : our Lord hath given me into the hand from which I cannot rise.

*Jerusalem, Jerusalem,* Convert unto the Lord thy God.

If the Jews deservedly suffered all those Miseries foretold by the Prophet *Jeremy*, what Calamities do they not merit, for putting to death the Saviour of the World, who suffered Death, only because he was charged with the Sins of Men, and because he would satisfy for us the Rigor of the Justice of God his Father?

R. Behold we have seen him, and there



was no sightliness, and we were desirous of him: he hath born our infirmities, and our sorrows he hath carried: But he was wounded for our iniquities, and with the weight of his stripe we are healed. He surely hath born our infirmities, and our sorrows he hath carried; with the weight of whose stripe we are healed.

*V.* Behold we have seen him, and there was no sightliness, and we were desirous of him: he hath born our infirmities and our sorrows he hath carried; But he was wounded for our iniquities, and with the weight of his stripe we are healed.

## THE SECOND NOCTURN.

### PSALM 71.

The Church represents us with the Reign of *Salomon*, as being a Figure of the Reign of *Jesus Christ*; shewing us with what Zeal King *David* desired the Reign of this Divine Saviour, whom he acknowledged to be his Lord and King according to his Divinity, as he ought to be his Son according to his Humanity.

*Ant.* Our Lord shall deliver the poor from the mighty: and the poor which had no helper.

**O** God, give thy judgment to the king: and thy justice to the son of the king. To judge thy people in justice: and thy poor in judgment.

Let

Let the mountains receive peace for the people: and the little hills justice.

He shall judge the poor of the people, and shall save the children of the poor: and he shall humble the calumniator.

And he shall continue with the sun, and before the moon: in generation and generation.

He shall descend as rain upon a fleece: and as drops distilling upon the earth.

There shall rise in his days justice, and abundance of peace: until the moon be taken away.

And he shall rule from sea unto sea: and from the river even to the ends of the round world.

Before him shall the Ethiopians fall down: and his enemies shall lick the earth.

The kings of Tharsis, and the Islands shall offer presents: the kings of the Arabians, and of Saba shall bring gifts.

And all kings of the earth shall adore him: all nations shall serve him.

Because he shall deliver the poor from the mighty: and the poor which had no helper.

He shall spare the poor and needy: and he shall save the souls of the poor.

From usuries and iniquities he shall redeem their souls: and their name shall be honorable before him.

And he shall live, and there shall be given him  
him

him of the gold of Arabia, and they shall adore it always : all the day they shall bless him.

And there shall be a firmament in the earth in the tops of the mountains, the fruit thereof shall be extolled far above Libanus : and they shall flourish of the city, as the grass of the earth.

Be his name blessed for ever : before the sun his name is permanent.

And all the tribes of the earth shall be blessed in him : all nations shall magnifie him.

Blessed be our Lord, the God of Israel : who doth only merveilous things.

And blessed be the name of his Majesty for ever : and all the earth shall be filled with his Majesty. Be it, Be it.

*Ant.* Our Lord shall deliver the poor from the mighty : and the poor which had no helper.

### P S A L M 72.

The Church represents unto us, by the example of the Sufferances of Jesus Christ, the Grace of the New Testament (which this adorable Saviour came to declare unto the World) appertains to Life everlasting, and not this transitory one, which passes with the Time, wherein God bestows even on the Wicked, worldly Felicities, to the end that the Rich and the Good should not propose to themselves a Reward of Happiness in this World, for such Services they render God. She likewise shews, that this Truth was declared even to the Saints of the Old Testament. She therefore proposes unto us the 72. Psalm, wherein the Royal Prophet mentions a Man who repents himself for having served God out of Self-interest, not having a just Heart,

but

but ever inclined it self to temporal Rewards, seeing that the Wicked abounded in the Goods of the Earth; and who was much troubled, almost to despair, thinking God took no care of Human Affairs: But these criminal Thoughts being laid aside by the Authority of the Saints, he is forced to penetrate into so profound a Secret as with all his Endeavors and Studies he can never discover, until he is entred the Sanctuary of God, and known his last End: that is to say, until he hath received the Holy Ghost, who instructs him to desire better things, and shews him what Pains the Wicked will suffer after they have enjoyed the fleeting and transitory Pleasures of this World.

*Ant.* The wicked have thought, and have spoken wickedness: they have spoken iniquity on high.

**H**OW good is God to Israel: to them that are of a right heart.

But my feet were almost moved: my steps almost slipped.

Because I have had zeal upon the wicked: seeing the peace of sinners.

Because there is no respect to their death: and stability in their plague.

In the labors of men they are not: and with men they shall not be scourged.

Therefore hath pride held them: they are covered with their iniquity and impiety.

Their iniquity hath proceeded as it were of far: they have passed into the affection of the heart.

They have thought and have spoken wickedness: they have spoken iniquity on high.

They have set their mouth unto heaven: and their tongue hath passed in the earth.

There-



44 *The OFFICE on Thursday*

Therefore will my people return here :  
and full days shall be found in them.

And they have said, How doth God know :  
and is there knowledge in the Highest ?

Lo, the sinners themselves, and they that  
abound in the world, have obtained riches.

And I said, Then have I justified my heart  
without cause : and have washed my hands  
amongst innocents.

And have been scourged all the day : and  
my chastisings in the mornings.

If I said, I shall speak this : behold, I re-  
proved the nation of thy children.

I thought to know this thing : it is labor  
before me.

Until I may enter into the sanctuary of  
God : and may understand concerning their  
latter end.

But yet for guiles thou hast put it to them :  
thou hast cast them down whilst they were  
elevated.

How are they brought into desolation ?  
they have failed suddenly : they have perished  
for their iniquity.

As the dream of them that rise, O Lord :  
in thy city thou shalt bring their image to  
nothing.

Because my heart is inflamed : and my reins  
are changed.

And I am brought to nothing : and know  
not.

As a beast am I become with thee : and I  
always with thee.

Thou hast held my right hand : and in thy  
will thou hast conducted me, and with glory  
thou hast received me.

For what is to me in heaven : and besides  
thee, what would I upon earth ?

My flesh hath fainted, and my heart :  
God of my heart, and God my portion for  
ever.

For behold, they that make themselves far  
from thee shall perish : thou hast destroyed  
all that fornicate from thee.

But it is good for me to cleave to God : to  
put my hope in our Lord God.

That I may shew forth all thy praises : in  
the gates of the daughter of Sion.

*Ant.* The wicked have thought and have  
spoken wickedness : they have spoken iniqui-  
ty on high.

P S A L M . 73 .

The Church represents unto us, That as the Prophet *David*  
foretold the Destruction of *Jerusalem*, and the Evils that were  
like to befall the Jews ; and considering the Love God had here-  
tofore for the Israelites, and the Wonders he had done in their  
favour ; She demands their Conversion of his Divine Majesty,  
thereby to preserve the rest from that imminent Danger they  
are in of being Shipwreck'd : And that the Infidels might not  
rejoyce at the Miseries of that People, on whom God had once  
heaped so many Blessings ; and that they might acknowledge,  
that 'tis a Chastisement wherewith God punisheth their Infidelity  
and Sins.

*Ant.*

*Ant.* Arise, O Lord, and judge my cause.

**W**HY hast thou, O God, repelled for ever: is thy fury wrath upon the sheep of thy pasture?

Be mindful of thy congregation: which thou hast possessed from the beginning.

Thou hast redeemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

Lift up thy hands upon their prides for ever: how great things hath the enemy done malignantly in the holy place?

And they that hate thee have gloried: in the midst of their solemnity.

They have set their signs for signs: and have not known as in the issue on high.

As in a wood of trees they have with axes cut out the gates thereof together: in hatchet and chip-ax they have cast it down.

They have burnt thy sanctuary with fire: they have polluted the tabernacle of thy name in the earth.

Their kindred together have said in their heart: Let us make all the festival days of God to cease from the earth.

Our signs we have not seen, there is now no prophet: and he will know us no more.

How long, O God, shall the enemy upbraid: the adversary provoke thy name for ever?

Why

Why dost thou turn away thy hand : and thy right hand, out of the midst of thy bosom for ever ?

But God our king before the worlds : he hath wrought salvation in the midst of the earth.

Thou in thy strength hast confirmed the sea : thou hast crushed the head of dragons in the waters.

Thou hast broken the heads of the dragon : thou hast given him for meat to the people of the Ethiopians.

Thou hast broken up fountains and torrents : thou hast dried the rivers of Ethan.

The day is thine, and the night is thine : thou hast made the morning and the sun.

Thou hast made all the coasts of the earth : the summer and the spring, thou hast formed them.

Be mindful of this, the enemy hath upbraided our Lord : and a foolish people hath provoked thy name.

Deliver not to beasts the souls that confess to thee : and the souls of thy poor forget not for ever.

Have respect unto thy testament : because they that are obscure of the earth, are filled with houses of iniquities.

Let not the humble be turned away being confounded : the poor and needy shall praise thy name.

Arise,



Arise, God, judge thy cause : be mindful of those thy reproaches, that are from the foolish man all the day.

Forget not the voices of thy enemies : the pride of them that hate thee hath ascended always.

*Ant.* Arise, Lord, and judge my cause.

*V.* My God, deliver me from the hand of the sinner.

*R.* And from the hand of the wicked, doing against thy law.

#### IV. LESSON,

*Taken out of St. Augustin on the Fifty fourth Psalm.*

Wherein the Church shews us what we must consider on, in the Treason of *Judas*, figured unto us in the Prophecy expressed in the Fifty fourth Psalm, under the Figure of *Achitophel's* Treason ; and reiterating in this Lesson the Question *St. Augustin* proposes on this Subject ; to wit, *Why God permits the Wicked to be ?* And then again it shews us, by that great Saints Answer, That God suffers them to live, either to give them time to repent and be converted, or thereby to exercise the Vertues of the Just.

**H**ear my Prayer, O God, despise not my Petition ; Attend to me, and hear me. These are the words of one in tribulation, who asks in the height of his Sufferings to be freed from Evil. Let us hear the Evil he complains of, and when he shall have told it, let us acknowledge our selves in the same Affliction ;

fliction; that partaking of his Sufferings, we may also joyn with him in Prayer. I am made sorrowful in my exercise, and am troubled: Wherein was he troubled? wherein was he made sorrowful? In my Exercises, saith he, speaking of the Mischiefs the Wicked did him, and calling them his Exercises. Do not think the Wicked inhabit the earth to no purpose; or that God works not some Good by them; for he permits them to live, either to amend their Lives, or to exercise the Vertues of the Good.

The Church proposes unto us, how *Judas* by his Treason tried our Saviour's Patience; and how instead of making good use of the time God granted him to repent in, he contrariwise, hurried on by his Despair, hung himself, ending his Life as *Achitophel* finished his, after he had betrayed *David*.

R. My friend betrayed me with the sign of a Kiss (saying) Whomsoever I shall kiss, the same is he, hold him fast: he did this wicked Sign to compleat a Murder with a Kiss. This unhappy returned the Price of Blood, and in the end hanged himself.

V. It had been good for him if that Man had never been born. This unhappy returned the Price of Blood, and in the end hanged himself.

## V. LESSON.

By *St. Augustin* the Church teacheth us, That there are some Evils which we may suffer, and that we must not hate the Authors

thors of our Misery; but we ought to love them, and to pray incessantly to God for them, nor ever despair of their Conversion and Repentance.

**W**ould to God those who now tried our Patience were converted, and that with us theirs might be exercised: yet as long as they do exercise us, let us not hate them; for we know not whether they'll persevere in their Wickedness to the end. And it often happens, that when thou thinkest thou hatest thine Enemy, thou hatest thy Brother, tho' thou knowest it not. 'Tis only of the Devil and his bad Angels Conversion we may despair of; for Holy Writ shews us, that they are destined to eternal Torments and Flames; and against whom we sustain an invisible Conflict, to which the Apostle encourageth us, and arms us, saying, Our Combat is not against Flesh and Blood, that is, against Men whom we see; but against the Princes, Potentates, and Rulers of the Darkness of this World; lest when he had said, of the World, we should think that the Devils were the Rulers of Heaven and Earth. He says not simply against the Princes and Powers of this World, but adds, which reign in Darkness. By the World, he means those that love the World; by the World, he means the Impious and Wicked: He means by the World, that World of which the Gospel speaks, The World knew him not.

The Church shews us what Testimonies of Friendship Christ gave unto *Judas*, even whilst he was compleating the Treason against him.

*R.* *Judas*, a most wicked Merchant, kissed our Lord; and he, as an innocent Lamb, refused not the Kiss to *Judas*: He delivered Christ unto the Jews for a few Pence.

*V.* It had been better he had never been born; for some Pence he delivered Christ unto the Jews.

## VI. LESSON.

The Church represents unto us the Good which Christ drew from the Wickedness and Cruelty of the Jews, raising his Throne of Mercy on the Instruments of his Death.

**F**OR I have seen Iniquity and Strife in the City: Behold the Glory of his Cross. That Cross which was the Object of his Enemies Scorn, is now placed on the Foreheads of Kings. His Power appeared by the Effects; for he governed the World not with Steel; but Wood. The Wood of the Cross, which seemed to his Enemies only to be worthy of their Scorn, when before it they wagg'd their Heads, saying, If he be the Son of God, let him come down from the Cross: And he stretch'd forth his Hands to an unbelieving and factious People. If therefore he be just that lives by Faith, he that wants it is wicked. Wherefore by Iniquity, is under-



stood Infidelity. Our Lord therefore seeing the Iniquity and Disobedience which then reigned in the City, stretched forth his Hands to the faithless and mutinous People, and expecting them, he said, Father, forgive them; for they know not what they do

The Church having here shewed us with what an excess of Love Jesus Christ prayed unto God his Father, for the Conversion and Salvation of his Persecutors; She likewise declares his Charity and Goodness, by endeavouring to withdraw *Judas* from his Wickedness, by shewing him his Goodness in admitting him to sit at his Table, and permitting him to put his Hand with him into the Dish, although he knew of his Design to betray him, and represented unto him the Unhappiness he was ready to fall into. Whereby 'tis evident, *Judas* cannot attribute his Damnation to any thing but his own Malice and Infidelity.

*R.* One of my Disciples shall this day betray me; but wo unto him by whom I shall be betrayed. It were better for him he had not been born.

*V.* He that dippeth his hand with me in the Dish, he shall deliver me up into the hands of sinners. It were better for him he had not been born.

*R.* One of my Disciples, &c.

### THIRD NOCTURN.

#### PSALM 74.

The Church represents unto us, That with a firm Belief and true Acknowledgment we are to expect the Effects of Gods Promises in the Calamities and Traverses of this Life, which Christ hath confirmed unto us, not only by the sacred Oracle of his  
Blessed

Blessed Mouth, but also by the holy Mystery of his bitter Passion and glorious Resurrection. Shewing us by his bitter Passion, the Hardships we are to undergo in this Life; and by his glorious Resurrection, what we are to hope for in the next. The Church also tells the Wicked how much they are to dread and apprehend the severe Judgment of God, who leaves no Ill unpunish'd, and prepares eternal Flames for such as die in their Iniquities; which the Royal Prophet compares to a Chalice of Wine mixt with Bitterness. She also exhorts us to repent, and acknowledge that even the temporal Goods which they enjoy in this World, are only from the Bounty of God, and not the Effects of Fortune or their Industry; and that they are only given to Man, as conducing to his Salvation.

*Ant.* I said to the wicked, Speak not iniquity against God.

**W**E will confess to thee, O God: we will confess, and will invoke thy name.

We will tell thy marvellous works: when I shall take a time, I will judge justices.

The earth is melted, and all that dwell in it: I have confirmed the pillars thereof.

I said to the wicked, Do not wickedly: and to them that offend, Exalt not the horn.

Exalt not your horn on high: speak not iniquity against God.

For neither from the east, nor from the west, nor from the desert mountains: because God is judge.

This man he humbleth, and him he exalteth: because there is a cup in the hand of our Lord of mere wine full of mixture.

And he hath poured it out of this into

that ; but yet the dregs thereof are not emptied : all the finners of the earth shall drink.

But I will shew forth for ever : I will sing to the God of Jacob.

And I will break all the horns of finners : and the horns of the just shall be exalted.

*Ant.* I said to the wicked, Speak not iniquity against God.

### P S A L M 75.

The Church admonisheth the Faithful (who are represented by the People of *Israel*) to thank God for calling them to the Knowledge and Profession of his Holy Name, by his Son our Lord Jesus Christ, who reconciled us to his Father, uniting us by the Tie of Charity, that we might not be at variance with any, but in peace with every one; and who enlightens us from his Throne on high with the Light of his Grace, to make us contemn the transitory and perishable Goods of this World, which the Wicked enjoy, as it were, only in a Dream, and which vanish at the Hour of Death. The Church represents this Divine Saviour triumphing over the Wicked; and proposes unto us the Rigor of his Justice at his last coming, when he shall judge the Living and the Dead, with so great a Majesty, and such irresistible Power, that even all the Heavens and Elements shall quake and tremble: to the end that the Terror of the Threats of this Last Judgment might not only stop and prevent the Boldness and Rashness of Sinners, and secure the Innocency of the Just even in the midst of the Wicked: but also that the Wicked, (feeling the Torments wherewith God in his Justice punishes Offences) might at the same time when they dread Chastisement, be restrained from sinning; and by an internal Motion be excited to invoke the Goodness of God, which changes their Spirit, and by an admirable Effect of his Grace cures the Corruption and Malice of their Will, and transports them not only to fear, but also to love him.

*Ant.* The earth trembled and was quiet: when God arose unto judgment.

**G**od is known in Jewry: in Israel his name is great.

And his place is made in peace: and his habitation in Sion.

There he brake the powers of bows: the shield, the sword, and the battel.

Thou dost illuminate merveilously from the eternal mountains: all the foolish of heart were troubled.

They slept their sleep: and all the men of riches found nothing in their hands.

At thy reprehension, O God of Jacob: they have slumbred that mounted on horses.

Thou art terrible, and who shall resist thee? from that time thy wrath.

From heaven thou hast made thy judgment heard: the earth trembled and was quiet.

When God arose unto judgment: that he might save all the meek of the earth.

Because the cogitation of man shall confess to thee: and the remains of the cogitation shall keep festiual-day to thee.

Vow ye, and render to our Lord your God: all ye that round about him bring gifts.

To the terrible, and him that taketh away the spirit of princes: terrible to the kings of the earth.

*Ant.* The earth trembled, and was quiet: when God arose unto judgment.



## P S A L M 76.

The Church here shews us, That if the Faithful of the Old Law acknowledg'd their Sufferings to be occasioned by their Sins and that they deserved the Torments they suffered, and that they received no Comfort but by considering the Effects of Gods Bounty, in the Conduct of his People, whereof there had been great and many Examples given : How much more ought the Faithful of the Law of Grace to be comforted in their Afflictions, by the Example and Promises of the Son of God, our Lord and Saviour Jesus Christ; considering that what they suffer is nothing, if compared to what our Redeemer suffered, to take away our Sins, and make us happy ? Then it shews us the Assurance he gives us to obtain by his Merits of God his Father, either to avert the Evils of this Life, or at least to mitigate them, or to enable them to support them, or that he wholly frees them from those Calamities, and afterwards he raises them to the enjoyment of that Happiness wherein there is no fear of Ill, and wherein they cannot lose the Sovereign Good.

*Ant.* In the day of my tribulation I sought God with my hands.

**W**ith my voice I have cried to our Lord : with my voice to God, and he attended to me.

In the day of my tribulation I sought God, with my hands in the night before him : and I was not deceived.

My soul refused to be comforted, I was mindful of God, and was delighted, and was exercised : and my spirit fainted.

Mine eyes prevented the watch : I was troubled, and spake not.

I thought upon old days : and the eternal years I had in my mind.

And

*of the Holy-Week, at Mattins. 57*

And I meditated in the night with my heart: and I was exercis'd, and I swept my spirit.

Why, will God reject for ever: or will he not add to be better pleas'd as yet?

Or will he cut off his mercy for ever: from generation unto generation?

Or will God forget to have mercy: or will he in his wrath keep in his mercies?

And I said, Now have I begun: this is the change of the right hand of the Highest.

I have been mindful of the works of our Lord: because I will be mindful from the beginning of thy merveilous works.

And I will meditate in all thy works: and in thy inventions I will be exercis'd.

O God, in the holy is thy way: What God is great as our God? thou art the God that dost merveilous things.

Thou hast made thy power known amongst peoples: thou hast with thine arm redeemed thy people, the children of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

A multitude of the founding of waters: the clouds give a voice.

For indeed arrows do pass: the voice of thy thunder in a wheel.

Thy lightnings shined to the round world:

world: the earth was moved and troubled.

Thy way in the sea, and thy paths in many waters: and thy steps shall not be known.

Thou hast conducted thy people as sheep: in the hand of Moyses of Aaron.

*Ant.* In the day of tribulation I sought God with my hands.

*V.* Arise, O Lord.

*R.* And judge my cause.

## VII. LESSON.

### *Out of the First Epistle of St. Paul to the Corinthians, chap. 2.*

The Church instructs us, by the Words of the Apostle *St. Paul*, how on that day Jesus Christ being to leave this World and go unto his Father, and that having celebrated the Pasch with his Disciples, he instituted at this last Supper he eat with them the blessed Sacrament of his Body and Blood, as a perpetual Testimony of his Passion, and the fulfilling of the Figures of the Old Law, and as the greatest Miracle he ever did; which he also left in his Church, to comfort all the Faithful afflicted by his absence, and to engrave in their Hearts a deeper Impression of that Divine Love which he testified by dying for us.

In this Seventh Lesson the Apostle treating of the *Agapes* (which were Feasts instituted among the Primitive Christians, in imitation of the last Feast our Saviour Jesus Christ made with his Apostles, to keep Union among the Faithful) he speaks against the Rich, who called not the Poor to their Table, but came to the Eucharist full of Wine and Meat; for, according to the ancient Custom, every one having taken a small Repast, he then came unto those Holy Mysteries. But the Council of *Laodice*, held about the Year 364, forbade to celebrate in the Churches this Ceremony of the *Agapes*, for the Irreverences that might be committed; and soon after the Apostles time they never communicated but fasting, as *Tertullian* witnesseth.

And

**A**Nd this I command; not praising it, that you come together not to better, but to worse. First indeed when you come together into the Church, I hear that there are schisms among you, and in part I believe it: For there must be heresies also, that they also which are approved may be made manifest among you. When you come therefore together in one, it is not now to eat our Lords supper: For every one taketh his own supper before to eat; And one certes is an hungred, and another is drunk. Why have you not houses to eat and drink in? or contemn you the church of God, and confound them that have not? What shall I say to you? praise I you in this? I do not praise you.

The Church represents unto us the Ingratitude and Wickedness of the Jews, who endeavoured the Death of our Saviour whilst he even fed them with his own Flesh, and gave them his own Blood to drink: That also those by receiving it might have eternal Life; She likewise admonisheth us to take care that we do not crucifie Christ in our own selves, as the Jews crucified him on the Cross, by profaning and defiling his precious Blood, and by smothering in our Soul the Spirit of his Grace. This adorable Saviour is so benign, as to feed us with his own Flesh; and more, for the love of us he offered himself as a Victim. Then what Excuse have we, if, though we receive such Nourishment, we yet persist in our wicked ways? or if in eating the Lamb, we leave not being Wolves? if in being fed with his Flesh, which was as sweet as Lamb, we desist not from devouring others as Lions? For this Mystery must not only draw us from all Injustice and Sin, but also take away all Animosities, though never so small; for this is a Mystery of Peace and Charity.

*R.* I was like an innocent Lamb: I was  
led



led to be immolated, and I did not know it. My enemies made counsel against me, saying, Come, let us put wood on his bread, and let us root him out from the land of the living.

*V.* All my enemies thought evil against me; they have spoken ill against me, saying, Come ye, &c.

### VIII. LESSON.

The Apostle treats of the Institution of the Eucharist, and shews us, that it was instituted to the end that by eating that Bread, and drinking that Blood, we might always remember him who died and rose again for us.

**F**OR I received of our Lord, that which also I have delivered unto you; That our Lord Jesus, in the night that he was betrayed, took bread: and giving thanks, brake, and said, Take ye, and eat; **THIS IS MY BODY**, which shall be delivered for you: This do ye for the commemoration of me. In like manner also the chalice after he had supped, saying, **THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD**: This do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of our Lord until he come.

The Church represents unto us, how that if we cannot consider *Judas* his Treason without having great indignation against him, who after he had been admitted to the spiritual Table of his Divine Majesty, and to that magnificent and terrible Feast,  
and

and after he had received so many Testimonies of his Friendship, yet he delivered and sold his Maker by a Kiss: Wherefore we must always be careful of our Actions, and watch with great solicitude, lest we make our selves guilty of the Body and Blood of our Lord Jesus Christ, by betraying him, and profaning and violating that Divine Agreement which in our Baptism we contracted with him; which we shall do, if we receive him with a Mouth full of Impurity and Filth, and with a depraved and impure Soul, after we have received so great and many Benefits. 'Twas Avarice that destroyed *Judas*; and that's the Precipice from which we must defend our selves.

It behoveth him who is desirous to Communicate in memory of Jesus Christ, (who died and rose again for us) that he be not only clean from all Impurity of Body and Mind, but also that he evidently shews, that what he do's is in commemoration of him that died and rose again for us; by declaring, that he is dead to Sin, to the World, and to himself, and that he only lives for God in our Lord Jesus Christ.

*R.* Could you not watch one hour with me, who were so resolved to die for me? But *Judas* sleeps not; behold how he is coming to betray me into the hands of the Jews.

*V.* Why do ye sleep? Arise and pray, that ye enter not into temptation: But *Judas* sleeps not, &c.

## IX. LESSON.

The Apostle shews us after what manner we ought to prepare our selves to receive the Communion, and with what diligence we ought to examine our Conscience. We ought to prepare our selves for the Participation of the Body and Blood of Jesus Christ, through a true Repentance, proportionable to our Sins. In this Penance each one must be severe and rigid to himself, that having condemned himself, he may not be condemn'd by God. Each one must seat himself in the Tribunal of his own Conscience, there to act against himself. This Judgment being so established in the Heart of Man, his Thoughts must be imagin'd to be Accusers, his Conscience the Witness, and his Fear the

the Executioner: After which, Tears must appear, as a kind of Blood trickling from the Soul that confesses her self culpable. Also the Image of the last dreadful Day of Judgment must be represented before the Eyes, to the end that with dread and Horror we may apprehend the Danger of being cast into eternal Death. We must likewise observe, according to the Admonition St. *Augustin* gives us in the 118. Epistle to *Januarius*, That those words of the Apostle, *For the other Rules, I shall establish them when I shall be amongst you*, by which are understood the Order of the Office of the Blessed Sacrament, and the Sacrifice of the Altar, such as is now celebrated in the Universal Church.

**T**herefore whosoever shall eat this bread, or drink the chalice of our Lord unworthily, he shall be guilty of the body and of the blood of our Lord. But let a man prove himself; and so let him eat of that bread, and drink of that chalice: For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of our Lord. Therefore are there among you many weak and feeble, and many sleep. But if we did judge ourselves, we should not be judged. But whiles we are judged, of our Lord we are chastised, that with this world we be not damned. Therefore, my brethren, when you come together to eat, expect one another. If any man be an hungred, let him eat at home, that you come not together unto judgment. . And the rest I will dispose when I come.

The Church having entertained us with that Divine Banquet which Jesus Christ made, on the Vigil of his Passion, to his Disciples, of his own Body and Blood; and having showed us, that this sacred Banquet, in which we assist, is of the same

ture as that wherein his Apostles assisted; and that there is nothing less in This, than there was in That; because it was truly Christ himself who made This, as well as it was he who made the other; and having instructed us in the due Preparation to receive him worthily; She as soon minds us of the Conspiracy of the Jews against Jesus Christ: thereby to teach us, That there is nothing makes us more firm and vigorous, that animates us, that encourages and fortifies us more against the Violence of Temptations and Persecutions, than the Body and Blood of Jesus Christ; and that nothing renders us so capable of drinking of the Cup of Sorrow, than to drink of the Chalice of our Saviour.

*R.* The Elders of the People consulted together how they might by some wile apprehend Jesus, and kill him: with swords and clubs they came out, as it were to a thief.

*V.* The Priests and Pharisees consulted together how they might by some wile apprehend Jesus.

*R.* The Elders of the People, &c.

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A T

L A U D S.

P S A L M 50.

*Ant.* Be justified, O Lord, in thy words: and mayst overcome when thou art judged.

The Church represents unto us, in the Person of *David*, the Pattern of a true Penitent; and also shews us, First, That Sinners



ners must never despair of Gods Mercy, but always acknowledge, that though their Sins are never so great, yet that his Mercy is far greater. *David* received the Sacraments of the Law and Circumcision, whereby the Sins wherein he was conceived were taken away; he also received Holy Unction, and God promised unto him, that from his Loins the Messias should be born, and that he and his Son should build his Temple: And in the mean time *David* becomes an Adulterer and Murderer; but being touched afterwards with a true Penitence and Compunction of Heart, he cried for Mercy unto God, and obtained it.

Secondly, The Church shews us, That all Sinners must follow the Example of *David*, and put their whole confidence in the Mercy of God; that they must always acknowledge their Sins, and ever have them before their Eyes: For will not God vouchsafe to forgive those Sins which Man will not acknowledge? They must consider, that God esteems those Injuries done to their Neighbors as if done to himself; and therefore we ought to render an Account only to him. They must look upon themselves as Lepers, and People rejected and separated from other Men, as impure Men, as Strangers and Profane. They ought to have a pure and sincere Heart: They must shake off the Old Man, to be renewed in God; that is, they must contemn all Pleasures of the Flesh, all Voluptuousness, and all Popular Praise, and settle their whole Love on things invigible and entirely Divine. And it is not sufficient only to correct their Lives, and sin no more; but they must also satisfy unto God for their past Sins and Offences, by a true Compunction, by humble Sighs, by offering up a contrite Heart, and by Alms, which must accompany all the Exercises of Penance. They must suffer all things with Patience and invincible Courage, accepting and receiving their Punishments as just Pains for their Crimes. And in demanding any Favours or Graces from God, they ought not to think they merit them, but only propose to themselves to honor his Magnificence and Bounty, that he may be acknowledged faithful to his Promises, in hearing the truly Penitents; and irreproachable in his Judgment, by chastising Sinners. Lastly, They must edifie their Neighbor by the Example of their good Lives, and endeavor the Conversion of the Wicked: They must beg of God that their Sins may not be the Cause that others should be deprived of the Goods God would have granted unto them by their Intercession, if they had not rendered themselves unworthy of that Ministry; as we see that *David* ask'd of God, that the

Promises he had made to him to employ him in the building of his Temple, should not be without effect; although himself was unworthy that Grace, yet that he would please to grant his Son the favour of finishing that great Work: *Deal favourably, O Lord, in thy good will with Sion, and let the walls of Jerusalem be built up. Then shalt thou accept sacrifice of justice, oblations and holocausts; then shall they lay calves upon thy altar.*

**H**Ave mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out mine iniquity.

Wash me henceforth from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my sin is always against me.

To thee only have I sinned, and have done evil before thee, that thou maist be justified in thy words, and mayst overcome when thou art judged,

For, behold, I was conceived in iniquities: and my mother conceived me in sins.

For, behold, thou hast loved truth: the uncertain and hidden things of thy wisdom, thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones humbled shall rejoice.

Turn away thy face from my sins, and blot out my iniquities.

66 *The OFFICE on Thursday*

Create a clean heart in me, O God: and renew a right spirit in my bowels.

Cast me not away from thy face: and thy holy Spirit take not from me.

Render unto me the joy of thy salvation: and confirm with a principal spirit.

I will teach the unjust thy ways: and the impious shall be converted to thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall exalt thy justice.

Lord, thou wilt open my lips: and my mouth shall declare thy praise.

Because if thou wouldst have had sacrifice, I had verily given it: with whole burnt offerings thou wilt not be delighted.

A sacrifice to God, is a troubled spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion: and let the walls of Jerusalem be built up.

Then thou shalt accept sacrifice of justice, oblations, and holocausts: then shall they lay calves upon thy altar.

*Ant.* Be justified, O Lord, in thy words: and mayst overcome when thou art judged.

P S A L M 89.

The Church represents unto us, First. That God alone is only Eternal, and that he is our sole and sovereign Good. She like-  
wife

wife shews us, Secondly, The Inconstancy, Frailty, and Miseries of Mans Life, whereinto they have put themselves through their Sins. Thirdly, She offers unto us the Means which God presents us, to be delivered, and to get us Eternal Life; which consist in patiently bearing the Punishments wherewith he inflicts us, to make us return unto him. Fourthly, She prays unto God to have mercy on us, and to conduct us by the continual assistance of his Grace.

A N T H Y M N.

The Church shews us, by the Example of our Saviour Jesus Christ, with what Patience we must undergo the Evils of this Life, which we deserve for Sins.

*Ant.* Our Lord was led like an innocent lamb to the slaughter: and he opened not his mouth.

**L**ord, thou art made a refuge for us: from generation unto generation.

Before the mountains were made, or the earth and the world formed: from everlasting even unto everlasting, thou art God.

Turn not away man into humiliation: thou saidst, Be converted, ye children of men.

Because a thousand years before thy eyes, are as yesterday that is past;

And as a watch in the night: things that are counted nothing shall their years be.

In the morning as an herb he shall pass, in the morning he shall flourish and pass: in the evening he shall fall, be hardned, and withered.

Because we have fainted in thy wrath: and in thy fury we are troubled. F 2 Thou



68 *The OFFICE on Thursday*

Thou hast put our iniquities in thy sight :  
our age in the light of thy countenance.

Because all our days have failed : and in  
thy wrath we have failed.

Our years shall be considered as a spider :  
the days of our years in them are seventy  
years.

And if in strong ones eighty years : and  
the more of them labor and sorrow.

Because mildness is come upon us, and we  
shall be chastised.

Who knoweth the power of thy wrath :  
and for fear to number thy wrath ?

So make thy right hand known : and men  
learned in heart, in wisdom.

Turn, O Lord, how long ? and be entreat-  
ed for thy servants.

We are replenished in the morning with  
thy mercy : and we have rejoyced and are  
delighted all our days.

We have rejoyced for the days wherein  
thou hast humbled us : the years wherein we  
have seen evils.

Look upon thy servants, and upon thy  
works : and direct their children.

And let the brightness of our Lord God be  
upon us, and direct thou the works of our  
hands over us : and the work of our hands do  
thou direct.

*Ant.* Our Lord was led like an innocent  
lamb to the slaughter : and he opened not his  
mouth.

PSALM 62.

In one part the Church represents unto us, in the Person of King *David*, the Happiness of those who esteem this World but as a Wilderness, and have extreme Grief, because they yet enjoy not God, but who make their hopes of possessing and enjoying him their sole Joy and Comfort; preferring the Delights they find in the Mercies of God, before all the perishable Goods and transitory Pleasures of this World; and who in their Afflictions and Persecutions put all their Confidence in God, who makes them in the end victorious over their Persecutors. On the other part, the Church represents unto us the Misery and Unhappiness of the Wicked, and such as are Enemies to the Just.

ANTHYMN.

The Church having in the precedent Psalm shewed unto us how terrible and irresistible Gods Anger is; She now shews us, in this *Antiphon*, taken out of the Twenty third Chapter of the Prophet *Jeremy*, that his Wrath is so terrible, that the very Prophets themselves were not able to express and declare his Threats, without trembling for fear.

*Ant.* My heart is broken in the midst of me, all my bones have trembled.

**O** God, my God, to thee I watch from the morning light.

My soul hath thirsted to thee: my flesh to thee very many ways.

In a desert land, and inaccessible, and without water: so in the holy have I appeared to thee, that I might see thy strength and thy glory.

Because thy mercy is better than lives: my lips shall praise thee.

70 *The OFFICE on Thursday*

So will I bless thee in my life : and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled : and my mouth shall praise with lips of exultation.

I have been mindful of thee upon my bed : in the morning I will meditate on thee, because thou hast been my helper.

And in the covert of thy wings I will rejoyce, my soul hath cleaved after thee : thy right hand hath received me.

But they in vain have sought my soul, they shall enter into the interior parts of the earth : they shall be delivered into the hands of the sword, they shall be the portion of foxes.

But the king shall rejoyce in God : all shall be praised that swear by him, because the mouth is stopped of them that speak wicked things.

P S A L M 66.

The Church represents unto us, First, With what Fervor and Ardency the Royal Prophet, and the Saints of the Old Testament, expected and coveted the Coming of the Messias, as being the Author of their Sanctification and Salvation. Secondly, With what a fervent Charity they desired the Conversion of Infidels, to the end that God might be acknowledged and adored by all the Nations of the Earth.

**O** God have mercy upon us, and bless us :  
illuminate his countenance upon us,  
and have mercy on us.

That

That we may know thy way on earth: in all nations thy salvation.

Let peoples, O God, confesse to thee: let all peoples confesse to thee.

Let nations be glad and rejoyce: because thou judgest peoples in equity, and the nations in the earth thou dost direct.

Let peoples, O God, confesse to thee, let all peoples confesse to thee: the earth hath yielded her fruit.

God our God bless us, God bless us: and let all the ends of the earth fear him.

*Ant.* My heart is broken in the midst of me, all my bones have trembled.

### THE CANTICLE OF MOYSES,

*Taken out of the Fifteenth Chapter of Exodus.*

The Church shewing the Faithful, that the Deliverance of the People of *Israel* from the Captivity of *Egypt*, is but a Figure of God's Goodness in delivering them by his Son Jesus Christ, from the Tyranny of the Devil, and Slavery of Sin: She also shews them how much they are obliged to sing Canticles of Praise to the Glory of our Lord, with much greater joy than did the *Israelites* when they were delivered from the Tyranny of *Pharao*, and the Persecution of their Enemies.

ANTIPHON, *taken out of the Fourth Chapter of the Prophet Barach.*

Lord, thou hast exhorted thy people to put their trust in thee; and thou hast comforted them with thy holy grace.



**L**et us sing to our Lord; for he is glorious, gloriously magnified: the horse and the rider he hath thrown into the sea.

My strength and my praise is our Lord: and he is made unto me a salvation.

This is my God, and I will glorifie him: the God of my father, and I will exalt him.

Our Lord is a man of war, Omnipotent is his name: Pharaos chariots and his army he hath cast into the sea.

His chosen princes are drowned in the red sea: the depths have overwhelmed them, they are sunk into the bottom like a stone.

Thy right hand, O Lord, is magnified in strength; thy right hand, O Lord, hath stricken the enemy: and in the multitude of thy glory thou hast put down thy adversaries.

Thou hast sent thy wrath, which hath devoured them like stubble: and in the spirit of thy fury were the waters gathered together.

The flowing water stood: the depths were gathered together in the midst of the sea.

The enemy said, I will pursue and overtake: I will divide the spoils, my soul shall have his fill.

I will draw forth my sword: my hand shall kill them.

The Spirit blew, and the sea overwhelmed them:

them: they sank as lead in the vehement waters.

Who is like to thee among the strong, O Lord? who is like to thee?

Glorious in sanctity: terrible and laudable, doing mervails?

Thou didst stretch forth thy hand, and the earth devoured them: thou hast in thy mercy been a guide to the people, which thou hast redeemed.

And in thy strength thou hast carried them unto thy holy habitation.

Nations rose up and were angry: sorrows possessed the inhabitants of Philisthim.

Then were the princes of Edom troubled, trembling seized on the sturdy of Moab: all the inhabitants of Canaam were confounded.

Let fear and dread fall upon them: in the greatness of thy arm.

Let them become unmovable as a stone, until thy people, O Lord, shall pass: until thy people shall pass this which thou hast possessed.

Thou shalt bring them in, and plant them in the mountain of thy inheritance: in thy most firm habitation, which thou hast wrought, O Lord.

Thy sanctuary, Lord, which thy hands have confirmed: our Lord shall reign for ever and ever more.

For Pharao on horseback entred in with  
his

74 *The OFFICE on Thursday*

his chariots and horsemen into the sea : and our Lord brought back upon them the waters of the sea.

But the children of Israel walked on dry ground in the midst thereof.

*Ant.* Lord, thou hast exhorted thy people to put their trust in thee; and thou hast comforted them with thy holy grace.

ANTIPHON, *taken out of the Fifty third Chapter of the Prophet Isaie.*

The Church having represented unto us, under the Figure of the Delivery of the *Israelites* from the Captivity of *Egypt*, God's Bounty in freeing us from the Tyranny of the Devil, and Slavery of Sin, by the Merits of his Son our Lord Jesus Christ; She now shews, in this *Antiphon*, after what manner he bought us; to wit, by voluntarily sacrificing himself for us.

*Ant.* He was offered because himself would, and he carried our sins.

PSALM 148.

The Church in the following Psalms shews us the Obligation we have to praise God, and to give him Thanks that he has created us, and redeemed us from the Slavery of Sin, by his only Son; and for the Care he has to preserve us and deliver us from the Temptations, Persecutions, and other Miseries of this Life, and for the Promise he has made us of Life everlasting.

Praise ye our Lord from the heavens:  
praise ye him in the high places.

Praise ye him all his angels: praise ye him  
all his hosts.

Praise

Praise ye him sun and moon : praise him  
all ye stars and lights.

Praise him ye heavens of heavens : and  
the waters that are above the heavens, let  
them praise the name of our Lord.

Because he said, and they were made : he  
commanded and they were created.

He established them for ever, and for ever  
and ever : he put a precept, and it shall not  
pass.

Praise our Lord from the earth : ye dra-  
gons, and all the depths.

Fire, hail, snow, ice, spirit of storms : which  
do his word.

Mountains, and all little hills : trees that  
bear fruit, and all cedars.

Beasts and all cattel : serpents and feather-  
ed fowls.

Kings of the earth, and all peoples : princes,  
and all judges of the earth.

Young men and virgins, old with young,  
let them praise the name of our Lord : be-  
cause the name of him alone is exalted.

The confession of him above heaven and  
earth : and he hath exalted the horn of his  
people.

An hymn to all his saints : to the children  
of Israel, a people approaching unto him.



## P S A L M 149.

**S**ing ye to our Lord a new song: let his praise be in the church of saints.

Let Israel be joyful in him that made him: and let the children of Sion rejoyce in their king.

Let them praise his name in quire: on timbrel and psalter let them sing to him.

Because our Lord is well pleased in his people: and he will exalt the meek unto salvation.

The saints shall rejoyce in glory: they shall be joyful in their beds.

The exaltations of God in their throat: and two-edged swords in their hands.

To do revenge in the nations: chastisements among their peoples.

To bind their kings in fetters: and their nobles in iron manacles.

That they may do in them the judgment that is written: This glory is to all his saints.

## P S A L M 150.

**P**Raise ye our Lord in his holies: praise him in the firmament of his strength.

Praise ye him in his powers: praise ye him according to the multitude of his greatness.

Praise

*of the Holy-Week, at Lauds. 77*

Praise ye him in the sound of trumpet :  
praise ye him on psalter and harp.

Praise ye him on timbrel and quire : praise  
ye him on strings and organ.

Praise ye him on well-sounded cymbals :  
praise ye him on cymbals of jubilation. Let  
every spirit praise our Lord.

*Ant.* He was offered because himself would,  
and he carried our sins.

*The Chapter and Hymn are here omitted.*

The Chapter is not here said, to shew us, that the Jews profited themselves nothing from the Instructions of the Prophets.

The Hymn is also here omitted, to shew, that the Honor due to God was violated through the Wickedness of the Jews, and Perfidiousness of *Judas*; which the Fortieth Psalm represents unto us by the Treason of *Achitophel*.

*V.* The man whom I loved, and in whom  
I confided;

*R.* Who did eat my bread, betrayed me  
through great perfidiousness.

*ANTHYMN, taken out of the Twenty sixth  
Chapter of St. Matthew.*

*Ant.* But the Traytor gave them a sign,  
saying, Whomsoever I shall kiss, that is he,  
hold him.

*Canticle*

*Canticle of Zachary, taken out of the First Chapter of St. Luke.*

The Church proposes unto us this Canticle of St. *John Baptist's* Father, to represent unto us the greatness of Gods Bounty, and the excessive Baseness of the Jews, because God sent them not only his Prophets to declare unto them the Coming of his Son, the Redeemer of the World; but likewise his Forerunner, to advertise them, he was now come, and to shew them him. Yet were they so unhappy as to blind themselves; and in stead of owning and acknowledging him, they by a most perfidious Treachery put him to death.

**B**Lessed be our Lord God of Israel, because he hath visited and wrought the redemption of his people.

And he hath erected the horn of salvation to us, in the house of David his servant.

As he spake by the mouth of his holy prophets, that are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To work mercy with our fathers, and to remember his holy testament.

The oath which he sware to Abraham our father, that he would give to us.

That without fear being delivered from the hand of our enemies, we may serve him.

In holiness and Justice before him all our days.

And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of our Lord, to prepare his ways.

To give knowledge of salvation to his people, unto remission of their sins.

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To illuminate them that sit in darkness, and in the shadow of death; to direct our feet in the way of peace.

All the Tapers being extinguished saving one, shews us, that the Light of Faith wherewith the Prophets enlightned the Jews, was extinguished in them, by putting to death the Saviour of the World.

The *Church* also represents unto us, by that one Taper left lighted during the singing of the foregoing Canticle, that *JESUS CHRIST*, whom St. *John* declared to be the true Light, though he died according to his Humanity, yet always lived according to his Divinity.

*Ant.* And the Traytor gave them a sign, saying, Whomsoever I shall kifs, that is he, hold him.

Here the lighted Taper is hid, to shew, that the Divinity of *CHRIST* was concealed in his Humanity; according to which he suffered himself to be delivered into the Hands of the Jews, by a most profound and incomprehensible Obedience.

*V.* Christ was made for us obedient unto death.

Here following they kneel and say,

Our Father, &c.

*Miserere mei Deus*, as before, p. 65.



## A P R A Y E R,

*To beg God's Mercy towards us, for the Sufferings and Death of his Son Jesus Christ.*

**L**ook down, O Lord, we beseech thee, upon this thy Family, for which our Lord Jesus Christ doubted not to be betrayed into the hands of the Wicked, and so undergo the Torments of the Cross; who liveth and reigneth with thee in the Unity of the Holy Ghost, world without end. *Amen.*

By the Noise is represented the Commotion of the Jews in apprehending *JESUS CHRIST*. After which the lighted Taper is taken from under the Altar, to signify the Resurrection of *JESUS CHRIST*.

According to the Custom of *Paris*, the Anthymn of *Benedictus* being repeated, they kneel down, and two Clerks go behind the Altar where the lighted Taper was set which represented *JESUS CHRIST* the true Light of the World; and there they sing with the rest of the Quire the following *Versicles*, to express the Sighs and Moans of the Women that accompanied our Lord *JESUS CHRIST* to his Passion, and to excite in our Hearts the Affections and Sentiments of Piety, in meditating on the Sufferances of *JESUS CHRIST*.

*The Clerks.* Lord, have mercy on us.

*The Quire.* Lord, have mercy on us.

*The Cl.* Lord, have mercy on us, spare thy servants: Christ our Lord became obedient unto death for us.

*The Qu.* Lord, have mercy on us.

*The Cl.* Who camest into the world to suffer for us.

of the Holy-Week, at Mattins. 81

*The Qu.* Christ, have mercy on us.

*The Cl.* Who hast said by the mouth of the prophet, (*Osee, chap. 13.*) I will be thy death, O Death.

*The Qu.* Christ, have mercy on us.

*The Cl.* Whose Hands being stretched on the Cross, didst draw all the world unto thee.

*The Qu.* Christ, have mercy on us.

*The Cl.* Meek Lamb, to whom the Wolf gave a mortal Kiss.

*The Qu.* Lord, have mercy on us.

*The Cl.* And thou wouldst thy self be bound, to free us from the Bonds of Death.

*The Qu.* Jesus Christ, have mercy on us.

*The Cl.* Life died on the Wood of the Cross, and triumphed over Hell and Death.

*The Qu.* Lord, have mercy on us. Lord, have mercy on us. Spare thy servants. Christ our Lord became obedient unto death for us.

*The Cl.* Even to the death of the Cross.

*Miserere mei, &c.* as before, p. 65.

THE PRAYER.

*Respice Quæsumus, &c.* as before, p. 80.

A T

# C O M P L I N E.

They neither say *Jube Domne Benedicere*, nor give the Blessing, to shew us, that the Author of all Blessing is dead.

The Lesson is likewise omitted, to represent unto us, that the Preaching of the Gospel, and the Voice of them who ought to instruct others to follow *JESUS CHRIST*, did cease during his Passion.

Nor is our Lord's Prayer repeated, to signify the Trouble and Forgetfulness of the Disciples of our Saviour.

After the Confession and Absolution, the Psalm *Cum invocarem, &c.* is said, as before, p. 14. But the Hymn is omitted at the end, to declare, that through the Impiety of the Jews the Honor due to God was violated.

The Chapter is not said, to shew us, that the Jews did not profit by the Instructions of the Prophets.

*Nunc dimittis, &c.* is said, as before, p. 20. to represent the Perfidiousness and Ingratitude of the Jews; who were so blind and obstinate, as not to acknowledge the Saviour of the World.

Then is said the following *Versicle*.

*V.* Christ became obedient unto death for us.

After this *Versicle*, the *Pater noster, &c.* is repeated, to instruct us in our Duty to pray and watch against all the Accidents of this Life.

*Miserere mei Deus*, as before, p. 65.

*Respice Quæsumus*, as before, p. 80.

THE  
 NIGHT-OFFICE  
 ON  
 Holy-Thurday,  
 FOR THE  
 FRIDAY  
 AT  
 MATTINS.

FIRST NOCTURN.

PSALM 2.

The Royal Prophet describes the Persecutions which the Jews and Gentiles raised against the Messias and his People. 2. He describes the Eternal and Temporal Generation of the Messias, and the Extent of his Dominion over the whole Earth, what Obstacle soever the Persecutors could do against it. 3. He represents the Punishments wherewith God threatens the Wicked: For so the Apostle St. Peter explicates this Psalm, in the Fourth Chapter of the *Acts of the Apostles*.



*Ant.* The kings of the earth stood up, and the princes came together in one: against our Lord, and against his Christ.

**W**HY did the Gentiles rage, and peoples meditate vain things?

The kings of the earth stood up, and the princes came together in one, against our Lord, and against his Christ,

Let us break their bonds asunder: and let us cast away their yoke from us.

He that dwelleth in the heavens shall laugh at them: and our Lord shall scorn them.

Then shall he speak to them in his wrath: and in his fury he shall trouble them.

But I am appointed king by him over Sion his holy hill, preaching his precept.

The Lord said to me, Thou art my Son, I this day have begotten thee.

Ask of me, and I will give thee the Gentiles for thy inheritance, and thy possession the ends of the earth.

Thou shalt rule them in a rod of iron, and as a potters vessel thou shalt break them in pieces.

And now ye kings understand: take instruction, you that judge the earth.

Serve our Lord in fear: and rejoyce to him with trembling.

Apprehend

*for the Holy-Week, at Mattins.* 85

Apprehend discipline, lest sometimes our Lord be wrath, and you perish out of the just way.

When his wrath shall burn in short time, blessed are all that trust in him.

*Ant.* The kings of the earth stood up, and the princes came together in one: against our Lord, and his Christ.

P S A L M 21.

Our Lord JESUS CHRIST pronounced the first Words of this Psalm when he was fastned to the Cross; and they contain the Prophecy of his bitter Passion. And the Royal Prophet having represented the Pains and Sufferings of the Son of God, then speaks of his Glory and Empire; and at last shews us the Advantages that accrue unto the Faithful, and for which they ought to render Thanks unto God. This Divine Saviour, who could not be guilty, having put himself in our place, incurred our Obligations, contracted our Debts, and satisfied for our Crimes. Likewise this Psalm presents unto us, That the Sins of Men, wherewith he had loaded himself, deserved that his Father should abandon him to all imaginable Misery, that thereby he might satisfy the Rigor of his Justice in all things; and if he addressed this Complaint, *My God, my God, Why hast thou forsaken me?* it was not in his own Person he spoke it; but in the Person of this wretched Infirmity of the Flesh, wherewith He was clothed; 'twas in the Person of the Members of his Mystical Body, foreseeing the Desires and Demands they would offer to his Father and himself, by an inclination of Nature, and by a Human Motion of being delivered from Torments and Death. For, What did our Saviour desire to be delivered from Sufferings and Death, who came only to that end into this World? Or why did he speak thus, as if what hapned unto him was against his will, he who had power to render his Soul to God, and to take it again, without any ones being able to take it from him? These Words therefore of this Psalm represent those who in their Miseries pray unto God to be freed from them. Moreover God shews us, that his Eternal Father did not free him from the

Power of the Jews, (who scoffed and scorned him to death) as before he had saved *Noe* from the Deluge, *Lot* from the Fire from Heaven, *Isaac* from the Sword that threatned his Head, *Joseph* from a Woman's slanderous Accusations and the horror of a Prison, *Moses* from the Fury of the *Egyptians*, *Rahab* from the Destruction of his City in *Jericho*, *Susanna* from false Witnesses, *Daniel* from the Den of Lions, the Three young *Hebrew* Children from the Flames that environ'd them: Whereby he instructs us what we are to desire and beg by the Grace of the New Testament; and he teacheth us, that the End for which we are Christians, is not to enjoy Happiness in this temporal Life, wherein God often leaves us to the Rage of our Enemies; but that 'tis the Eternal Life which under the Name of Christians we must endeavour to attain unto; considering, that he from whom we take that Name, was used in such like manner before us.

*Ant.* They have divided my garments amongst them, and upon my vesture have cast lot.

**G**OD, my God, have respect to me: why hast thou forsaken me? far from my salvation are the words of my sins.

My God, I shall cry by day, and thou wilt not hear: and by night, and not for folly unto me.

But thou dwellest in the holy place, the praise of Israel.

In thee our fathers have hoped: they hoped, and thou didst deliver them.

They cried to thee, and were saved: they hoped in thee, and were not confounded.

But I am a worm, and no man: a reproach of men, and out-cast of the people.

All that see me have scorned me: they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him save him because he will him.

Because thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

Upon thee I have been cast from the matrice: from my mothers womb thou art my God, depart not from me.

Because tribulation is very nigh: because there is not that will help.

Many calves have compassed me: fat bulls have besieged me.

They have opened their mouth upon me, as a lion raving and roaring.

As water I am poured out: and all my bones are dispersed.

My heart is made as wax, melting in the midst of my belly.

My strength is withered as a potsherd, and my tongue cleaved to my jaws: and thou hast brought me down into the dust of death.

Because many dogs have compassed me: the counsel of the malignant hath besieged me.

They have digged my hands and my feet: they have numbred all my bones.

But themselves have considered and beheld me: They have divided my garments among them, and upon my vesture have cast lot.



But thou, O Lord, prolong not thy help from me : look tward my defence.

Deliver, O God, my soul from the sword : and mine only one from the hand of the dog.

Save me out of the lions mouth : and my humility from the horns of unicorns.

I will declare thy name to my brethren : in the midst of the church I will praise thee.

Ye that fear our Lord, praise him : all the seed of Jacob, glorifie ye him.

Let all the seed of Israel fear him : because he hath not contemned nor despised the petition of the poor.

Neither hath he turned away his face from me : and when I cried to him, he heard me.

With thee is my praise in the great church : I will render my vows in the sight of them that fear him.

The poor shall eat, and shall be filled, and they shall praise our Lord that seek after him : their hearts shall live for ever and ever.

All the ends of the earth shall remember, and be converted to our Lord.

All the families of the Gentiles shall adore in his sight.

Because the kingdom is our Lords : and he shall have dominion over the Gentiles.

All the fat ones of the earth have eaten, and adored : in his sight shall all fall, that descend into the earth.

And

And my soul shall live to him: and my seed shall serve him.

The generation to come shall be shewed to our Lord: and the heavens shall shew forth his justice to the people that shall be born, whom our Lord hath made.

*Ant.* They have divided my garments amongst them, and upon my vesture they have cast lot.

PSALM 26.

The Church declares unto us, That we ought not to fear any thing in the Persecutions and Troubles of this Life, since God provides for our Conduct and Salvation: And what Assistance are we not to expect from him, since his only Son was sacrificed for us? And what should we fear, since by his Death he hath overcome whatever could prejudice us? since he hath ascended into Heaven, there to give a Refuge and Sanctuary, which in all our Sufferings and Necessities is open to us; since from his Throne of Glory he pours upon us his Graces, to sanctify us, to conduct us, to make us surmount all Obstacles to our Salvation, and to make our Patience the Shame and Confusion of our Enemies? Therefore we must be careful lest we render our selves unworthy of his Protection; we must take heed lest the Apprehensions of our Adversities make us commit unlawful Actions; we must be very careful to keep exactly his Commandments, and employ our selves wholly to serve him, in expectation of that eternal Felicity he has promised.

*Ant.* False witnesses have risen up against me, and iniquity hath lied to it self.

**O**ur Lord is my illumination, and my salvation: whom shall I fear?

Our Lord is the protector of my life: of whom shall I be afraid?

Whilst

Whilst the harmful approach me, to eat my flesh.

Mine enemies that trouble me, themselves are weakned and are fallen.

If camps stand together against me, my heart shall not fear.

If battel rise up against me, in this will I hope.

One thing I have asked of our Lord, this will I seek for: That I may dwell in the house of our Lord all the days of my life.

That I may see the pleasantness of our Lord, and visit his temple.

Because he hath hid me in his tabernacle: in the day of evils he hath protected me in the secret of his tabernacle.

In a rock he hath exalted me: and now he hath exalted my head over mine enemies.

I have gone round about, and have immolated in his tabernacle an host of jubilation: I will sing and say a psalm unto our Lord.

Hear, O Lord, my voice, wherewith I have cried to thee: have mercy on me, and hear me.

My heart hath said to thee, my face hath sought thee out: thy face, O Lord, I will seek.

Turn not away thy face from me: decline not in wrath from thy servant.

Be thou my helper, forsake me not: neither despise me, O God my Saviour.

Because

*of the Holy-Week, at Mattins. 91*

Because my father and my mother have forsaken me : but our Lord hath taken me.

Guide me, O Lord, in thy way : and direct me in the right path, because of mine enemies.

Deliver me not into the souls of them that trouble me : because unjust witnessers have risen up against me, and iniquity hath lied to it self.

I believe to see the good things of our Lord, in the land of the living.

Expect our Lord, do manfully : and let thy heart take courage, and expect thou our Lord,

*Ant.* Unjust witnessers have risen up against me, and iniquity hath lied to it self.

*V E R S I C L E, taken out of the One and twentieth Psalm.*

The Church shews us, That the Prophets have with such exactness described every Particular of our Saviour's Passion, that they have even mentioned the Division of his Garments amongst the Soldiers.

*V.* They have divided my garments among them.

*R.* And upon my vesture they have cast lot.



## THE FIRST LESSON,

*Taken out of the Second Chapter of the Lamentations of the Prophet Jeremy.*

## H E T H.

**O**Ur Lord hath meant to destroy the wall of the daughter of Sion: he hath stretched out his cord, and hath not turned away his hand from the destruction: and the fore-wall hath mourned, and the wall is destroyed together.

## T E T H.

Her gates are fastned in the ground: he hath destroyed and broken her bars: her king and her princes in the Gentiles: there is no law, and her prophets have not found vision from our Lord.

## J O D.

The ancients of the daughter of Sion have sitten on the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with hair-cloth: the virgins of Jerusalem have cast down their heads to the ground.

C A P H.

Mine eyes have failed for tears, my bowels are troubled, my liver is poured out on the earth, for the destruction of the daughter of my people, when the little one and the sucking fainted in the streets of the town.

*Jerusalem, Jerusalem,* Convert unto the Lord thy God.

R E S P.

The Church represents unto us, That 'twas through the just judgment of God that those Calamities beset the Jews, which were foretold by the Prophet *Jeremy*, because they offered such indignities to the Son of God, our Lord JESUS CHRIST.

All my friends have forsaken me, and those that laid snares for me have prevailed against me; and looking furiously upon me, gave me most cruel stripes, and gave me vineger to drink. He whom I loved hath betrayed me.

*V.* They threw me among the wicked, and they spared not my soul: And looking furiously on me, &c.

II. L E S S O N.

L A M E D.

**T**hey said to their Mothers, Where is the wheat and wine? when they fainted as the wounded in the streets of the city,

city, when they yielded up the ghosts in the bosom of their mothers.

## M E M.

Whereto shall I compare thee, or whereto shall I liken thee, O daughter of Jerusalem? Whereto shall I make thee equal, and comfort thee, O virgin daughter of Sion? For great is thy destruction as the sea; who shall heal thee?

## N U N.

Thy prophets have seen false and foolish things for thee: neither have they opened thy iniquity, to provoke thee to penance; but they have seen false burdens and banishments for thee.

## S A M E C H.

All that passed by the way have clapped their hands upon thee: they have hiss'd and mov'd their head upon the daughter of Jerusalem, saying, Is this the city of perfect beauty, the joy of all the earth?

*Jerusalem, Jerusalem,* Convert unto the Lord thy God.

## R E S P.

The Church declares unto us the Blindness and Obstinacy of the Jews, who could not be brought to Repentance, neither by the Exhortations of the Prophet *Jeremy*, and other Prophets, nor

by the Admonition of Jesus Christ, though accompanied by many Miracles, nor by those Wonders done at his death, that by Repentance they might have avoided those Miseries that threatened them: Whereas a Malefactor and a Thief, who had never seen Christ do any Miracles, and whereof the Jews had been so often eye-witnesses, yet persisted in their Wickedness of Crucifying him; whilst the Thief considering the Wonders on the Cross, publickly acknowledged he was God, and confessed his Sins with a true Repentance.

*R.* The vail of the temple was rent, and all the earth trembled. The thief cried from the cross, saying, Be mindful of me, O Lord, when thou shalt come into thy kingdom.

*V.* The rocks were rent, and the graves were opened, and many bodies of the saints that slept, rose.

And all the earth trembled.

### III. LESSON.

*Taken out of the Third Chapter.*

#### ALEPH.

**I** The man that see my poverty in the rod of his indignation.

#### ALEPH.

He hath led me, and brought me into darkness, and not into light.

#### ALEPH.

Only against me he hath turned, and hath converted his hand all the day.

BETH.



BETH.

He hath made my skin old, and my flesh,  
he hath broken my bones.

BETH.

He hath built round about me, and he hath  
compassed me with gall and labor.

BETH.

In dark places he hath placed, as the ever-  
lasting dead.

GHIMEL.

He hath built round about against me, that  
I go not forth: he hath aggravated my fet-  
ters.

GHIMEL.

Yea, and when I shall cry, and ask, he hath  
excluded my prayer.

GHIMEL.

He hath shut up my ways with square  
stones, he hath subverted my paths.

*Jerusalem, Jerusalem,* Convert unto the  
Lord thy God.

RESP.

The Church shews us, That God being offended at the Ingra-  
titude and Wickedness of the Jews, on whom he had bestowed  
fo

to many Testimonies of his Affection, punished them according to their Crimes.

*R.* My chosen vine, I have planted thee: how art thou converted into bitterness, that thou shouldst crucifie me, and deliver *Barabbas*?

*V.* I have hedged thee, and have picked the stones from thee; and I have built a tower: How art thou converted, &c.

*R.* My vine, &c.

SECOND NOCTURN.

PSALM 37.

In this Psalm the Royal Prophet presents us with the Duties of a true Penitent, which consist, First, To be sensible of the noisomness of our Sins. Secondly, To acknowledge that in Justice we deserve all sorts of Punishments and Chastisements, since our Sins are so great and so many. Thirdly, To deplore our Offences with so sensible a Grief, that in comparison of that internal Sorrow which we bear in our Souls, we contemn all outward Afflictions, being prepared against all Adversities. Fourthly, That when these Troubles befall us, we must suffer them patiently, and with a quiet spirit. Fifthly, We must patiently undergo Injuries and Affronts from our Enemies, by always keeping a guard on our Tongues and Ears, that we may neither understand nor utter any thing passionately. Sixthly, We must beg of God, that the Sufferings we undergo, may not be the Effects of his Wrath, but the Chastisements from his Father; that is, That what we suffer may serve for our Correction, thereby to be freed from the Torments of Hell. At last we must put all our Hope and Trust in the Bounty and Goodness of God.

*Ant.* And they did violence which sought my soul.

H

Lord,

**L**ord, rebuke me not in thy fury : nor chastise me in thy wrath.

Because thy arrows are fast sticked in me : and thou hast fastned thy hand upon me.

There is no health in my flesh at the face of my wrath : my bones have no peace at the face of my sins.

Because mine iniquities are gone over my head : and as a heavy burden are become heavy upon me.

My scars are putrified and corrupted, because of my foolishness.

I am become miserable, and am made crooked, even to the end : I went sorrowful all the day.

Because my loins are filled with illusions, and there is no health in my flesh.

I am afflicted, and am humbled exceedingly : I roared for the groaning of my heart.

Lord, before thee is all my desire : and my groaning is not hid from thee.

My heart is troubled, my strength hath forsaken me, and the light of mine eyes, and the same is not with me.

My friends and my neighbors have approached, and stood against me.

And they that were neer me, stood far off : and they did violence which sought my soul.

And they that sought me evils, spake vanities, and meditated guiles all the day.

But I as one deaf, did not hear: and as one dumb, not opening his mouth.

And I became as a man not hearing, and not having reproofs in his mouth.

Because in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

Because I said, Lest sometimes my enemies rejoyce over me: and whilst my feet are moved, they speak great things upon me.

Because I am ready for scourges, and my sorrow is in my sight always.

Because I will declare my iniquity, and I will think for my sin.

But mine enemies live, and are confirmed over me: and they are multiplied that hate me unjustly.

They that repay evil things for good, detracted from me, because I followed goodness.

Forfake me not, O Lord my God: depart not from me.

Attend unto my help, O Lord, the God of my salvation.

*Ant.* And they did violence which sought my soul.

P S A L M 39.

The Church, according to the Explication of St. Paul, in his Epistle to the Hebrews, chap. 10. do's represent to us in this Psalm, with what Fervor and Confidence we ought to expect the



Effects of God's Mercy, considering, that as he would render himself our Benefactor by all ways imaginable, so he was not only contented to give us our Being, and all things requisite to our Preservation; but he would shew us how infinite his Goodness was, by the **Mystery** of our Redemption, whereof he made us Partakers, by the Torments and Death of our Saviour, our Lord **JESUS CHRIST**, who fulfilled the Will of his Eternal Father, came into the World, and offered himself upon the Cross, to satisfy for us to his Divine Justice, and to clear us the way to our Justification; and that we might give God the Honor of a Sacrifice, which is due to him from every Creature, as being the most perfect manner of Adoration, and Acknowledgment of the Sovereignty of his Being, and that which could not always be given him by Victim, and other Legal Offerings, too distant from his Dignity; and that he only permitted them heretofore as Representatives of this Divine Victim of his dear Son, who has abolish'd the first Sacrifice, to establish this second.

And thereby we see, First, How much we are obliged to a Return for that Benefit, both by Praises and Thanksgiving. Secondly, That **JESUS CHRIST** shews us, that in resuming that Figure for us, he acted not his own Will, but that of his Father. How much more then are we obliged to a just neglect of our own Will, and to do the Will of God, that we may be freed from that Confusion wherein the Wicked must be buried? Thirdly, By the Prayers which **Christ** made in his Sufferings, he teacheth us, That 'tis needful to keep our selves always with wonderful vigilancy on our guard, and to follow our Prayers with a fervent assiduity, to prevent us from falling into Temptations during our Conflict in the continual Dangers of this Life.

*Ant.* Let them be confounded and ashamed, that seek my soul, to take it away.

**E**Xpecting, I expected our Lord: and he hath attended to me.

And he heard my prayers, and brought me out of the lake of misery, and from the mire of drags.

And hath set my feet upon a rock, and hath directed my steps.

And

*for the Holy-Week, at Mattins.* 101

And he hath put a new canticle into my mouth, a song to our God.

Many shall see, and shall fear: and they shall hope in our Lord.

Blessed is the man whose hope is the name of our Lord; and hath not had regard to vanities, and false madness.

Thou hast done many merveilous things, O Lord, my God: and in thy cogitations there is none that may be like to thee.

I have declared, and have spoken: they multiplied above number.

Sacrifice and oblation thou wouldst not: but ears thou hast perfected to me.

Holocaust, and for sin thou didst not require: then said I, Behold, I come.

In the head of the book it is written of me, that I should do thy will: my God, I would, and thy law in the midst of my heart.

I have declared thy justice in the great church: lo, I will not stay my lips, Lord, thou hast known it.

Thy justice I have not hid in my heart: thy truth and thy salvation I have spoken.

I have not hid thy mercy and thy truth from the great council.

But thou, O Lord, make not thy commiserations far from me: thy mercy and thy truth have always received me.

Because evils have compassed me, which

have no number: mine iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart hath forsaken me.

It may please thee, O Lord, to deliver me: Lord, have respect to help me.

Let them be confounded and ashamed together, that seek my soul, to take it away.

Let them be turned backward, and be ashamed, that will me evils.

Let them forthwith receive their confusion, that say to me, Well, well.

Let all that seek thee rejoyce, and be glad upon thee: and let them that love thy salvation, say always, Our Lord be magnified.

But I am a begger, and poor: our Lord is careful of me.

Thou art my helper, and my protector: my God, be not slack.

*Ant.* Let them be confounded and ashamed, that seek my soul, to take it away.

### P S A L M 53.

The Church proposes unto us a Model of a most perfect Prayer. First, We must beg nothing of God, but what tends to our Salvation. Secondly, We must beg of him, in the Name of our Saviour JESUS CHRIST; for there is no other Name given to Man whereby he can be saved. Thirdly, We must have a firm Faith, not mistrusting the Omnipotency of God. Fourthly, We must regard God as our Judge, who renders to every one according to his Actions. Fifthly, We must put our chiefest Confidence in the Mercy of God, and in the Truth of his Promises, and not in our own Merits. Sixthly, We must demand his

his Assistance and Grace, so to love Justice, as that no Persecution may sever us from it. Seventhly, We are not to beg Punishments for the Wicked through any Motive of Hate or Revenge; but through a Motive of Charity, that they might amend whilst there was the least hope of their Correction, and that by their Punishments others might avoid their Crimes; and that Sin being thus destroyed, God alone might reign in the World. Eighthly, We must also beg, That as the force of the Evils of this Life may no way shake our Courage, so the Allurements of Prosperity may not charm our Senses and Affections, but that we may wholly adhere to God, and glorifie him. Ninthly, That we may glorifie God as we ought, we must offer our selves unto him in a Spirit of Destruction and Sacrifice; that is, in a Spirit of Penance. Tenthly, The Service we offer unto God must be free, and not servile or constrain'd. God must be served with a full and entire Affection. Eleventhly, We must likewise acknowledge we cannot have this Will, unless the Grace and Spirit of God deliver us from our Evils; therefore with our whole heart we must beg it of him.

*Ant.* Strangers have risen up against me,  
and the strong have sought my soul.

**O** God, save me in thy name, and in thy strength judge me.

O God, hear my prayer with thine ears,  
receive the words of my mouth.

Because strangers have risen up against me,  
and the strong have sought my soul: and they  
have not set God before their eyes.

For behold, God helpeth me: and our  
Lord is the receiver of my soul.

Turn away the evils to mine enemies, and  
in thy truth destroy them.

I will voluntarily sacrifice to thee, and will  
confess to thy name, O Lord, because it is  
good.



Because thou hast delivered me out of all tribulation, and mine eye hath looked down upon mine enemies.

*Ant.* Strangers have risen up against me, and the strong have fought my soul.

*V.* False witnesses have risen up against me.

*R.* And iniquity hath lied to it self.

#### IV. LESSON.

*Taken out of the Treatise of St. Augustin on the Sixty third Psalm.*

In this Lesson the Church represents unto us, That *JESUS CHRIST* being our Chief, has taught us not only by his Words, but also his Example, how we are to surmount our present Calamities, and to hope after the future Goods; by shewing us, that what Power soever our Persecutors have to kill this mortal Flesh, yet they cannot hurt the Soul, if, being assisted by the Grace of God, she be not overcome with their Malice, and consent to do Evil. There is this difference 'twixt *CHRIST*'s and our Sufferings, that ours depends not always on our own Will: It is necessary that we one day must die, which being due to our Sins, is of Necessity and Justice. But *JESUS CHRIST* did not suffer Torments and Death because he would, and when he would, and after that manner as it pleased him; and being the same God with his Eternal Father, he could not die and remain always equally in his Glory. Secondly, By his Sufferings and Death he hath merited and acquired to us Life everlasting; but by our Sufferings and Death we can neither merit nor acquire it, unless it be in him, and by him, and with him.

**M**Y God, thou hast protected me from the assembly of the malignant, from the multitude of them that work iniquity. Let us now consider our Chief. Many Martyrs

tyrs have suffered such Torments, but none with so much splendor as the Chief of Martyrs; for their Sufferings received Lustre from his. He was defended from the Fury of the Wicked, both by God's and his own protection: 'Twas he defended his own Flesh, and this Human Nature wherewith he was clad; for he was the Son of Man, and the Son of God. The Son of God, because of his Form God (being of the same Essence with his Eternal Father): The Son of Man, because he took on him the Form of a Slave; having power to separate his Soul from his Body, and to resume it again, what could his Enemies then do against him? They killed his Body, but his Soul they could not touch. Be attentive: Our Lord was not contented to exhort the Martyrs only with his Words, but would also fortifie by his Example.

R E S P.

The Church confirms us, by the Words of JESUS CHRIST, in what St. *Augustin* hath taught us in the precedent Lesson, That this Divine Saviour suffered neither Torments nor Death because that he would, when he would, or after what manner he desired.

R. As to a thief are you come out with swords and clubs to apprehend me: I was daily with you in the temple teaching, and you did not lay hands on me.

V. And when they had laid hands on JESUS, he said to them, I was daily, &c. V. LES-

## V. LESSON.

The Church represents unto us the Ingratitude and Impiety of the Jews, who after having received so many Benefits from the Saviour of the World, seen him purifie the Leprous, make the Lame to walk, cured all Sicknesses, drive Devils out of possessed Bodies, multiply the Loaves of Bread, appease the Tempest, raised the Dead to Life; after having heard his Heavenly Doctrine, whereof he made them Partakers both by his Words and Actions; they not only were so obstinate as to draw no Advantage or the least Acknowledgment from them; but even crucified him on an infamous Cross, whereon they even exulted over him with extreme Insolency, perswading themselves, through a stubborn Blindness, that he was not the Son of God, or the Saviour of the World, because he suffered Death; and yet the Prophets shewed most evidently unto them what hapned in his Passion.

**Y**OU know what was the Assembly of the wicked Jews, and what the Multitude of them that work Iniquity. But what was that Iniquity? 'Twas that they would kill our Lord Jesus Christ. I have shewed you, said he, so many good works; and for which of them will you kill me? He comforted the Sick amongst them, he cured their Infirmities, he preached unto them the Kingdom of Heaven, he shewed them the Enormities of their Crimes, that they might hate them, but not the Doctor that cured them. But in stead of acknowledging the good he did them by these wholesom Remedies, so great was their Ingratitude, that (as if tormented with a burning Fever) they were so transported against this charitable Doctor,



Doctor, who came only to cure them, that they studied how to destroy him, as if thereby they would try whether he were true Man, and could die; or whether he were any thing above Man, and would not permit his own Death. We find their Discourse on this Subject in the Book of *Wisdom*: To a most shameful Death (say they) let us condemn him, for there shall be respect had unto him by his words; for if he be the true Son of God, he will deliver him.

R E S P.

The Church shews us, That the Miracles done at the Death of our Lord JESUS CHRIST, and which the Prophets foretold of him, were most evident Testimonies to the Jews, to have acknowledg'd him to be the Son of God and Saviour of the World, who had power to render up his Soul to his Eternal Father, and to take it again, so as none could bereave him of her. 'Tis therefore that being nailed on the Cross, he pronounced the Twenty first Psalm, which describes his Passion, and gives the Reason of it, to wit, That by his Sufferings and Death he might satisfy God's Justice for the Sins of Mankind, wherewith he was charged; and that by his Example he might instruct us that we are not to become Christians only to enjoy this temporal Life, but that the Name Christian must make us Pretenders to Life everlasting.

R. Whilst the Jews crucified Jesus, darkness covered the earth: and about the ninth hour Jesus cried with a loud voice, My God, why hast thou forsaken me? And bowing his head, gave up the ghost.

V. And Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit: And bowing down his head, &c. VILLES:



## VI. LESSON.

In this Lesson the Church shews us how the Jews put JESUS CHRIST to death.

**T**hey have sharpened their Tongues as a Sword. Let not the Jews say, We have not killed Christ; for certainly 'twas therefore they delivered him into the Hands of *Pilate* the Judge, that so they might seem guiltless of his Death: For when *Pilate* said unto them, Do ye your selves put him to death; they answered, 'Tis not lawful for us to kill any one. Thus they would retort on the Judge the Injustice of their own Crime. But how could they deceive God, who is the true Judge? 'Tis certain, that what *Pilate* did, made him partake of their Guilt; but in comparison of the Jews, he is far more innocent: for he did what he could to deliver him out of their Hands: And therefore having first caused him to be scourged, he shewed him unto them; not that he scourged our Lord out of design to persecute him, but thereby a little to appease their Rage, that by their beholding him so cruelly whipped, they might be satisfied, and desist from demanding his Death. And this he did. But when they still persisted, ye all know, he washed his Hands before them, and said, That he had nothing to do with it, and was cleansed from

from the guilt of his Death: yet he put him to death; and if he be guilty for having condemn'd him against his will, are they innocent who forced him to it? By no means. Because *Pilate* pronounced Sentence against him, and commanded him to be crucified, he is guilty of his Death. And ye, O Jews, have put him to death; and how have ye put him to death? With the Sword of your Tongues: For ye have sharpned your Tongues, and soaked them in his Blood, when ye exclaimed against him, saying, Crucifie, Crucifie.

R E S P.

The Church shews unto us, That the Prophet *Jeremy*, in his twelfth Chapter, did foretel this Insolence of the Jews against the Saviour of the World, who was willing to suffer this Outrage, that thereby he might obey the Decree of God's Providence.

R. I have delivered my beloved Soul into the Hands of the Wicked, and my Inheritance became unto me as a Lion in the Wood: The Enemy cried out against me, saying, Let us assemble and make haste to devour him. They have set me in the remotest of the Wilderness, and all the earth wailed over me; because he was not found that would acknowledge me, or do me good.

V. Men without mercy have risen up against me, and they have not spared my Soul:

Soul : Because he was not found that would acknowledge me, or do me good.

*R.* I have delivered my beloved Soul, &c.

### THIRD NOCTURN.

#### PSALM 58. or 59.

In the Person of *David* the Church represents unto us CHRIST persecuted by the Jews, and by them put to death; yet that he begged from his Father, that he would not suffer these wicked People (who like mad Dogs were enraged against him) to triumph in his Death; but that by a quick Resurrection he would deliver him from their Hands; shewing thereby what we are to contemn in the Course of this Life, and what to hope for in all Eternity; and making us acknowledge, that all our Merits, and all the Good we do, is the pure effect of God's Mercy towards us; and that when he crowns our Deserts, he in reality crowns but his own Gifts.

2. The Church shews us the Chastisements God inflicted on the Persecutors of his Son, by banishing them out of their own Country, depriving them of all Honors, Power, and Authority, and by dispersing them over the whole World, like Slaves, Vagabonds, and the Out-cast of all People.

*Ant.* From them that rise up against me, defend me, O Lord: because they have taken my soul.

**D**eliver me from mine enemies, O my God: and from them that rise up against me, defend me.

Deliver me from them that work iniquity: and from bloody men save me.

Because loe they have taken my soul: the strong have fallen violently upon me.

Neither is it mine iniquity, nor my sin, O Lord:

Lord: without iniquity have I run, and gone directly.

Rise up to meet me, and see: and thou O Lord, the God of powers, God of Israel, attend to visit all nations: have no mercy on all that work iniquity.

They will return at evening: and they shall suffer famine as dogs, and shall compass the city.

Behold, they will speak in their mouth, and a sword in their lips: because who hath heard?

And thou, O Lord, wilt scorn them: thou wilt bring to naught all nations.

I will keep my strength to thee, because thou art my receiver: my God, thy mercy shall prevent.

God will shew unto me concerning mine enemies: kill them not, lest sometimes my peoples forget.

Disperse them in thy strength: and depose them, my protector, O Lord.

The sin of their mouth, the word of their lips: and let them be taken in their pride.

And for cursing and lying they shall be talked of in consummation: in wrath of consummation, and they shall not be.

And they shall know, that God will rule over Jacob: and over the ends of the earth.

They shall be turned at evening, and shall suffer famine as dogs: and shall compass the city.

They



They shall be dispersed to eat: and if they be not filled, they will murmur also.

○ But I will sing thy strength: and will exalt thy mercy in the morning.

Because thou art become my receiver, and my refuge in the day of my tribulation.

My helper, I will sing to thee, because thou art God my receiver, my God, my mercy.

*Ant.* From them that rise up against me, defend me, O Lord: because they have taken my soul.

### PSALM 87.

This Psalm is a Prophecy of the Passion, Burial, and Resurrection of *JESUS CHRIST*; wherein the Royal Prophet represents unto us the Sufferings this Divine Saviour was to undergo, to satisfy the Rigor of the Justice of his Father, and that for the Sins of Man, wherewith he had loaded himself. Then, having described his Burial, he proposes to us the Prayer he was to offer to his Eternal Father, to demand of him his Resurrection, not only for himself (for being equal with his Father, he had no need of Prayers), that he might not be left in the Power of Death, (who alone was free among the Dead, and had power to leave his Soul, and take her again); but for us, that he might make us Partners with him of his New Life, and give us an Example of perfect Patience and Submission to the Will of God.

Then he shews us the Advantage we receive by the Resurrection of our Saviour; making us acknowledge, that our Faith had been fruitless, if it had remained in the Sepulcher; for then our Sins had not been taken away. Death is the Effect of Sin; so that if our Saviour had not conquered Death, it might have been said, he had not triumphed over Sin,

*Ant.* Thou hast made my familiars far from me: I was delivered, and came not forth.

O Lord,

**O** Lord, the God of my salvation : in the day have I cried, and in the night before thee.

Let my prayer enter in thy sight : incline thine ear to my petition.

Because my soul is replenished with evils : and my life hath approached to hell.

I am accounted with them that descend into the lake : I am become as a man without help, free among the dead.

As the wounded sleeping in the sepulchers of whom thou art mindful no more : and they are cast off from thy hand.

They have put me in the lower lake : in the dark places, and in the shadow of death.

Thy fury is confirmed upon me : and all thy waves thou hast brought in upon me.

Thou hast made my familiars far from me : they have put me abomination to themselves :

I was delivered, and came not forth : mine eyes languished for poverty.

I cried to thee, O Lord, all the day : I stretched out my hands to thee.

Wilt thou do merveils to the dead : or shall physicians raise to life, and they confess to thee ?

Shall any in the sepulcher declare thy mercy : and thy truth in perdition ?

Shall thy merveilous works be known in darkness : and thy justice in the land of oblivion ?

And I, O Lord, have cried to thee: and in the morning shall my prayer prevent thee.

Why dost thou, O Lord, reject my prayer: turnest away thy face from me?

I am poor, and in labors from my youth: and being exalted, humbled and troubled.

Thy wraths have passed upon me: and thy terrors have troubled me.

They have compassed me as water all the day: they compassed me together.

Thou hast made friend and neighbor far from me: and my familiars, because of misery.

*Ant.* Thou hast made my familiars far from me: I was delivered, and came not forth.

### P S A L M 93.

In this Psalm we are taught neither to repine at the Prosperity of the Bad, nor to be troubled at the Afflictions of the Just; for God being Omnipotent and Sovereignly Good, being the Creator and chief Master of all things, would suffer no Ill in his Works, were he not sufficiently Powerful and Good to extract some Good even from Evil it self. He has thought fit, that 'tis better to draw Good from Bad, than not to permit Evil. Wherefore since we can no more doubt of his Power than Bounty, we must patiently support all Ills that befall us, and believe that the Will of God is more beneficial for us, than our own Will or Desires can be. Let us then consider the Assistance he gives his faithful Servants, and the Rewards he promises unto them; and let us regard the Torments he prepares for the Wicked.

*Ant.* They will hunt after the soul of the just: and will condemn innocent blood.

Our

**O**ur Lord God of revenges: the God of revenges hath done freely.

Be exalted, thou that judgest the earth: render retribution to the proud.

How long shall sinners, O Lord: how long shall sinners glory?

Shall they utter and speak iniquity: shall all they speak, that work injustice?

Thy people, O Lord, they have humbled: and thine inheritance they have vexed.

The widow and the stranger they have slain: and the pupils they have killed.

And they have said, The Lord shall not see: neither shall the God of Jacob understand.

Understand ye foolish in the people: and ye fools be wise at sometime.

He that planted the ear, shall he not hear? or he that made the eye, doth he not consider?

He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

Our Lord knoweth the cogitations of men: that they be vain.

Blessed is the man whom thou shalt instruct, O Lord: and shalt teach out of thy law.

That thou mayst give him quietness from the evil days: till a pit be digged for the sinner.

Because our Lord will not reject his people:



ple : and his inheritance he will not forsake.  
 Until justice be turned into judgment : and  
 they who are near it, are all that are right of  
 heart.

Who shall rise for me against the malign-  
 ant? or who shall stand with me against  
 them that work iniquity ?

But that our Lord hath holpen me : with-  
 in very little my soul had dwelt in hell.

If I said, My foot is moved : thy mercy,  
 O Lord, did help me.

According to the multitude of my sorrows  
 in my heart, thy consolations have made my  
 soul joyful.

Doth the seat of iniquity cleave to thee :  
 which makest labor in precept ?

They will hunt after the soul of the just :  
 and will condemn innocent blood.

And our Lord became my refuge : and my  
 God the help of my hope.

And he will repay them their iniquity, and  
 in their malice he will destroy them : the  
 Lord our God will destroy them.

*Ant.* They will hunt after the soul of the  
 just : and will condemn innocent blood.

VERSICLE, *taken out of Psalm 108.*

The Church having presented unto us, in the precedent Psalm,  
 she Comfort we receive in our Sufferings, by considering the  
 Power and Goodness of God, who created us, preserves and as-  
 sists us with his holy Protection ; She admonisheth us in these  
 following *Versicles* to consider the great Love God had for us,  
 since

Since he delivered his only Son to death for our Salvation: So that by the Example of his Son our Saviour we might be more powerfully fortified in the Persecutions and Miseries of his Life.

*V.* They have spoken against me with deceitful tongue.

*R.* And with words of hatred they have compassed me: and they have impugned me without cause.

VII. LESSON.

*Out of the Epistle of St. Paul the Apostle to the Hebrews, chyp. 4.*

The Church teacheth us, That the Reason why the Son of God would become Man, and bear all our Infirmities, even to die for us, was, that thereby he might open the Heavens to us, and so enable us to enter into the Repose of eternal Tranquillity: And to enjoy so great a Benefit, we must live conformably to the Precepts of his Gospel, with the fidelity of a sincere Heart; and consider, that that Infinite Wisdom cannot be deceived, which penetrates the most hidden Secrets of our Soul.

**L** Et us hasten therefore to enter into that rest; that no man fall into the same example of incredulity. For the word of God is lively and forcible, and more piercing than any two-edged sword; reaching unto the division of the soul and the spirit, of the joynts also and the marrows, and a discernor of the cogitations and intents of the heart. And there is no creature invisible in his sight; but all things are naked and open to his eyes. To whom our speech is. Having therefore

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a great high-priest that hath entred the heaven, Jesus the Son of God, let us hold the confession. For we have not a high-priest that cannot have compassion on our infirmities: but tempted in all things by similitude, except sin.

R É S P.

The Church represents unto us, That this Sovereign Priest felt the Temptations and Infirmities of Humane Nature, by offering himself unto God for us as a Sacrifice and Victim.

*R.* They have delivered me into the hands of the wicked, and have cast me among the impious, and have not spared my soul. The strong are gathered together against me, and like giants have stood against me.

*V.* Strangers have rose up against me, and the strong have fought my soul. And like giants, &c.

VIII. LESSON.

The Church describes to us a holy Bishop in general, and a Pattern of one very particularly in *JESUS CHRIST*.

**L** Et us go therefore with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid. For every high-priest taken from among men, is appointed for men in those things that pertain to God, that he may offer gifts and sacrifices for sins: that can have compassion on them

them that be ignorant and do err, because himself also is compassed with infirmity: and therefore he ought, as for the people, so also for himself to offer for sins.

R E S P.

The Church, in the precedent Lesson, having proposed unto us the Description of a Holy Bishop; in this she presents us, in the Person of *Caiphus*, with a Wicked one.

R. The wicked delivered Jesus to the chief princes of the priests, and to the elders of the people: But Peter followed him afar off, that he might see the end.

V. But they led him to *Caiphas* the prince of the priests, where the Scribes and Pharisees were met together.

But Peter followed, &c.

IX. LESSON.

The Apostle teacheth us, That as in the Old Law none could intrude himself to exercise the Function of Priesthood, without a successive Vocation; so *JESUS CHRIST* intruded not himself into the Pontifical Dignity, but received it from God his Father.

Then he treats of the Prayers, accompanied with the Sighs and Tears, *JESUS CHRIST* offered on the Cross, and which God accepted in regard of his Dignity, and the Love he bare towards him as his Son.

2. The Apostle declares unto us the Excellency of *CHRIST*'s Priesthood above that of *Aaron*'s. 1. Because being Immortal, he was an Eternal Priest. 2. Because he was the Son of God, and one and the same God with his Father. 3. In being the Beginning of our Salvation. 4. In that he offered up himself. 5. Because he needed not to have been offered up a Sacrifice for



his own Sins, he having none, nor being able to commit any, because he was the Source and Fountain of all Goodness.

**N**either doth any man take the honor to himself, but he that is called of God, as Aaron. So Christ also did not glorifie himself, that he might be made a high priest: But he that spake to him, My Son art thou, I this day have begotten thee. As also in another place he saith, Thou art a priest for ever, according to the order of Melchisedeck. Who in the days of his flesh, with a strong cry and tears, offering prayers and supplications to him that could save him from death, was heard for his reverence. And truly, whereas he was the Son, he learned, by those things which he suffered, obedience: And being consummate, was made to all that obey him, cause of eternal salvation; called of God a high-priest according to the order of Melchisedeck.

R E S P.

The Church presents unto us the extremity of Christs sufferings, and that by his Passion, he has given us an example of perfect Patience and Obedience.

*R.* My eyes are darkned with my tears; for he is far from me, that did comfort me. See all people, if there be any sorrow like to my grief.

*V.* O all ye that pass by this way, behold and see, if there be any grief like to my grief.

grief. My eyes are darkned with my tears, because he is far from me, who did comfort me. See all ye people, if there be any grief like mine.

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A T

L A U D S.

*Ant.* **G**ood spared not his own Son, but delivered him for us.

*Miserere mei Deus, &c.* as before, p. 65.

P S A L M 142.

The Church shews us, that in all our afflictions we must have recourse to Gods Mercy, with an humble confidence and faithful submission to his Will; and we must acknowledge, that our Sins brought on us our Miseries; and we must pray his Divine Majesty to conduct us with his Holy Spirit, lest the extremity of our sufferings transport us to do unlawful Actions.

*Ant.* My spirit is in anguish upon me: within me my heart is troubled.

**L**ord, hear my prayer; with thine ears receive my petition in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: because no man living shall be justified in thy sight,

Because

Because the enemy hath persecuted my soul: he hath humbled my life in the earth.

He hath set me in obscure places, as the dead of the world: and my spirit is in anguish upon me, within me my heart is troubled.

I was mindful of old days, I have meditated in all thy works: in the facts of thy hands did I meditate.

I have stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me quickly, O Lord: my spirit hath fainted.

Turn not away thy face from me: and I shall be like to them that descend into the lake.

Make me hear thy mercy in the morning: because I have hoped in thee.

Make the way known to me, wherein I may walk: because I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord, to thee I have fled: teach me to do thy will, because thou art my God.

Thy good spirit will conduct me into the right way: for thy name sake, O Lord, thou wilt quicken me in thine equity.

Thou wilt bring forth my soul out of tribulation: and in thy mercy thou wilt destroy mine enemies.

And thou wilt destroy all that afflict my soul: because I am thy servant. *Ant.*

*Ant.* My spirit is in anguish upon me :  
within me my heart is troubled.

ANOTHER ANTHYMN.

The Church shews us the difference 'twixt Christ's and our Sufferings. Ours are the punishments of our Sins, and those of JESUS CHRIST are the effects of his Love towards us, that thereby he might open Heaven for such as honor him with a sincere Heart; as the good Thief did, who beholding JESUS CHRIST hanging on the Cross all torn with stripes, overwhelmed with shame and confusion; drinking Gall, covered with Spittle, and so outrageously scoffed at by all the People; yet was he no ways scandaliz'd, but on the contrary, publicly acknowledged he was God; he silenced his fellow Malefactor, who cursed this Innocent; he confessed his Sins; he discoursed after a wonderful manner of the Resurrection, and prayed JESUS CHRIST who expired on the Cross, to be mindful of him when he came into his Kingdom.

*Ant.* The one thief said to the other, We indeed justly receive worthy of our doings; but what hath this man done? Lord, remember me when thou shalt come into thy kingdom.

The Psalm, *Deus, Deus meus, ad te de luce vigilo, &c.* as before, p. 69.

CANTICLE OF HABACCUC, Chap. 3.

The Prophet *Habaccuc* represents unto us under the Figure of the deliverance of the *Israelites* from the Captivity of *Babylon* and *Egypt*, the deliverance of the Faithful by our Saviour JESUS CHRIST from the slavery of Sin and tyranny of the Devil.

*Ant.* When my soul shall be troubled, O Lord, thou shalt be mindful of mercy.

Lord,



**L**ord, I heard thy hearing, and was afraid.

Lord, thy work in the midst of years, quicken it.

In the midst of years shalt thou make it known: when thou art angry, thou wilt remember mercy.

God will come from the south, and the holy One from mount Paran.

His glory shall cover the heavens, and the earth is full of his praise.

His brightness shall be as the light, horns in his hands: there is his strength hid.

Before his face shall death go: and the devil shall go forth before his feet.

He stood and measured the earth, he beheld and dissolved the Gentiles: and the mountains of the world were broken.

The hills of the world were bowed, by the ways of his eternity.

For iniquity I saw the tents of Ethiopia, and the skins of the land of Median shall be troubled.

Why wast thou angry with the rivers, O Lord? or was thy fury in the rivers, or thine indignation in the sea?

Who wilt mount upon thy horses, and thy chariots salvation.

Raising thou wilt raise up thy bow: the oath to the tribes which thou hast spoken.

Thou

Thou wilt cut the rivers of the earth.

The mountains saw thee, and were sorry,  
the gulf of water passed: the depth gave his  
voice, the height lifted up his hands.

The sun and the moon stood in their habi-  
tation: in the light of thine arrows, they  
shall go in the brightness of thy glittering  
spear.

In fretting thou wilt tread down the earth:  
in fury thou wilt astonish the Gentiles.

Thou wentest forth the salvation of thy  
people: salvation with thy Christ.

Thou struckest the head out of the house  
of the impious: thou hast discovered the  
foundation even to the neck.

Thou hast cursed his scepters, the head of  
his warriors, them that came as a whirlwind  
to disperse me.

Their exultation, as his that devoureth the  
poor in secret.

Thou madest a way in the sea for thy hor-  
ses, in the midst of many waters.

I heard, and my belly was troubled: at the  
voice my lips trembled.

Let rottenness enter in my bones, and  
swarm under me.

That I may rest in the day of tribulation:  
that I may ascend to our girded people.

For the fig-tree shall not flourish: and there  
shall be no spring in the vines.

The work of the olive-tree shall de-  
ceive:

ceive: and the fields shall not yield meat.

The cattel shall be cut off from the fold: and there shall be no herd in the stalls.

But I will joy in our Lord: and will rejoyce in God my Jesus.

God our Lord is my strength: and he will make my feet as of the harts.

And upon my high places he the conqueror will lead me, singing in psalms.

*Ant.* When my soul shall be troubled, O Lord: thou shalt be mindful of mercy.

ANOTHER ANTHYMN.

The Church sets before us the Example of the good Thief, that by his Example we must have recourse unto Christ in all afflictions, and hope for Eternal Goods, which by his Death he has merited for us:

Lord, remember me when thou shalt come into thy kingdom.

PSALM.

*Laudate Dominum de cælis, &c.* as before,  
p. 74.

VERSICLE, *taken out of Psalm 142.*

The Church represents unto us the Blindness and Insolency of the Jews, who having put JESUS CHRIST to death, glorified therein as if they had vanquished him, and destroyed his Power, for they believed not he would triumph over Death by a speedy Resurrection.

He hath set me in obscure places.

R. As the dead of the world.

A T

B E N E D I C T U S

A N T H Y M N.

The Church hath shewed us how Iniquity hath lied against it self; for the Jews Maugre all their Power, were enforced to publish JESUS CHRIST to be their true King; and whereas they thought by the punishment of the Cross to have destroy'd his Kingdom, they have thereby more powerfully established it.

They put over his head his cause written :  
This is JESUS OF NAZARETH THE KING  
OF THE JEWS.

The Canticle of *Zachary, Benedictus, &c.*  
as before, p. 78.

V. Christ made himself for us obedient  
unto death, even the death of the cross.

*Pater noster, &c. Miserere, &c.* as before,  
p. 13. & 65.

T H E P R A Y E R.

*Respice Quæsumus,* as before, p. 80.

A T



A T

# COMPLINE.

As before, p. 82.

*V.* Jesus Christ made himself for us obedient unto death, even the death of the cross.

*Pater noster, &c. Miserere mei Deus, &c.*  
as before, p. 13. & 65.

## THE PRAYER.

*Respice Quæsumus, &c.* as before, p. 80.

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T H E

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THE  
NIGHT-OFFICE  
ON  
*Holy-Friday,*  
FOR  
SATURDAY  
AT  
MATTINS.

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*FIRST NOCTURN.*

PSALM 4.

This Psalm declares unto us, that we cannot raise up our selves to love and seek after the true good, whilst our Hearts are load- ed with the weight and cares of this World; and that being but once enlightened with the Grace of God, we then begin to afflict our selves in the secret of our Soul, and being touch'd to the very bottom of our Hearts, we then offer to his Majesty all our past life, and for the future resolve by his assistance entirely to change it. Then our Lord begins to make us relish his Sweets and De-

K

lights,

lights, and to heap on us all Joys: Then we find in that Sovereign Good, another Wine, and another Oyl than they below do; so as we neither repine at the prosperity of the Wicked, nor fear their Malice, having all our confidence in God.

*Ant.* In peace, in the self-same I will sleep and rest.

**W**Hen I invocated, the God of my justice heard me: in tribulation thou hast enlarged to me.

Have mercy on me, and hear my prayer.

Ye sons of men, how long are you of heavy heart? why love you vanity, and seek lying?

And know ye that our Lord hath made his holy one merveilous: our Lord will hear me when I shall cry to him.

Be ye angry, and sin not: the things that you say in your hearts, in your chambers be you sorry for.

Sacrifice ye the sacrifice of justice, and hope in our Lord. Many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, and wine, and oyl they are multiplied.

In peace, in the self-same I will sleep and rest.

Because thou, Lord, hast singularly setled my hope.

*Ant.* In

*Ant.* In peace, in the self-same I will sleep  
and rest.

PSALM 14.

110

In this Psalm the Prophet teacheth us how the life of a Religious Christian that pretends to the Kingdom of Heaven, consists in a strict observance of Gods Commandments, and in keeping the Laws of Fraternal Charity.

*Ant.* He shall dwell in thy tabernacle, and  
shall rest in thy holy hill.

**L**ord, who shall dwell in thy tabernacle?  
who shall rest in thy holy hill?

He that walketh without spot, and worketh  
justice.

He that speaketh truth in his heart, that  
hath not done guile in his tongue.

Nor hath done evil to his neighbor: and  
hath not taken reproach against his neighbor.

The malignant is brought to nothing in his  
sight: but them that fear our Lord, he glorifieth.

He that sweareth to his neighbor, and de-  
ceiveth not: that hath not given his money  
to usury, and hath not taken gifts upon the  
innocent.

He that doth these things, shall not be mo-  
ved for ever.

*Ant.* He shall dwell in thy tabernacle, and  
shall rest in thy holy hill.



## P S A L M 15.

According as the Apostles have explicated this Psalm in the Second Chapter of their Acts it contains the Prayer which JESUS CHRIST made unto God his Father for the establishment and preservation of his Church, as being our Head, and according to his Humanity, giving him thanks for the wonderful work of our Redemption, which was to be effected by his Incarnation, Preaching, Passion, Resurrection and Ascension. It also makes us acknowledge, that there could be no Creature so perfect, as in any manner to be able to make a suitable return either by Deeds or Services for the favors they received from their Creator, for he being Omnipotent, and Infinite, fully satisfies in himself: And that 'tis sufficient for a Creature loaded with such infinite benefits, to promise to give unto God all Testimonies of a profound acknowledgment in all the instances of this life.

*Ant.* My flesh shall rest in hope.

**P**reserve me, O Lord, because I have hoped in thee: I have said to our Lord Thou art my God, because thou needest not my goods.

To the saints, that are in his land, he hath made all my wills merveilous in them.

Their infirmities were multiplied: afterward they made haste.

I will not assemble their conventicles of blood: neither will I be mindful of their names by my lips.

Our Lord the portion of mine inheritance, and of my cup: thou art he that will restore mine inheritance unto me.

Cords are fallen to me in goodly places:

*for the Holy-Week, at Mattins. 133*

ces: for mine inheritance is goodly unto me.

I will bless our Lord, who hath given me understanding: moreover also even till night, my veins have rebuked me.

I foresaw our Lord in my sight always: because he is at my right hand, that I be not moved.

For this thing my heart hath been glad, and my tongue hath rejoiced: moreover also my flesh shall rest in hope.

Because thou wilt not leave my soul in hell: neither wilt thou give thy holy One to see corruption.

Thou hast made the ways of life known to me, thou shalt make me full of joy with thy countenance: delectations on thy right hand, even to the end.

*Ant.* My flesh shall rest in hope.

The Church represents unto us that maugre all the Power of the Jews; Yet JESUS CHRIST triumphed over that Death they had inflicted on him, and raised himself from that Sepulcher wherein they had inclosed him, confirming us in the Resurrection of our Bodies, by the Example and Power of his own Resurrection.

*V.* In peace, in the self-same,

*R.* I will sleep and rest.

## LESSON I.

*Out of the Lamentations of the Prophet  
Jeremy, Chap. 3.*

The Prophet *Jeremy* shews us, That in all our Miseries and Afflictions we must ever have recourse unto God with a true and hearty Repentance. We must also support those Persecutions that befall us with all patience and submission to the Divine Will, setting all our confidence and trust in his Mercy.

## H E T H.

**T**He mercies of our Lord that we are not consumed : because his commiserations have not failed.

## H E T H.

New in the morning, great is thy fidelity.

## H E T H.

Our Lord is my portion, said my soul : therefore will I expect him.

## T E T H.

Our Lord is good to them that hope in him, to the soul that seeketh him.

## T E T H.

It is good to wait with silence for the salvation of God.

## T E T H.

It is good for a man, when he beareth the yoke from his youth. JOD.

J O D.

He shall sit solitary, and hold his peace: because he hath lifted himself above himself.

J O D.

He shall put his mouth in the dust, if perhaps there be hope.

J O D.

He shall give the cheek to him that striketh him: he shall be filled with reproaches.

*Jerusalem, Jerusalem,* Convert unto the Lord thy God.

R E S P.

The Church shews us, That JESUS CHRIST has himself undergone out of his meer Love towards us, whatever hath been taught us by his Prophet.

As a sheep he was led to slaughter; and whilst they ill treated him, he opened not his mouth: he was delivered to death, that he might give life to his people.

✓ He delivered up his soul to death, and was reputed among the wicked, that he might give life to his people.



## LESSON II.

*Taken out of the Fourth Chapter.*

The Prophet describes unto us the destruction of the Temple and City of *Jerusalem*, foretelling the Jews, that the enormities of their Crimes should bring a Desolation on them.

## ALEPH.

**H**ow is the gold darkned, the best colour changed, the stones of the Sanctuary dispersed in the head of all streets?

## BETH.

The noble children of Sion, and they that were clothed with the principal gold: how are they reputed as earthen vessels, the work of the potters hands?

## GHIMEL.

Yea, even the Lamiaes have opened their breast, they have given suck to their young: the daughter of my people is cruel, as the Ostrich in the desert.

## DALETH.

The tongue of the suckling hath cloven to the roof of his mouth for thirst: the little ones have asked bread, and there was none that brake it unto them.

HE.

H E.

They that fed voluptuously, have died in the ways: they that were brought up in scarlet, have embraced the dung.

V A U.

And the iniquity of the daughter of my people is become greater than the sin of Sodom: which was overthrown in a moment, and hands took nothing in her.

*Jerusalem, Jerusalem, Convert unto the Lord thy God.*

R E S P.

The Church represents to the Jews, That the miseries which befel them, was occasioned by their putting to death the Redeemer of the World. She also admonisheth them to acknowledge their Sins, and to beg Gods pardon for them.

Jerusalem, arise, and put off thy garments of mirth; cover thy self with ashes and haircloth: For in thee is slain the Saviour of Israel.

*V.* Draw forth tears as a torrent day and night, and let not the apple of thine eye be silent: Because in thee was slain the Saviour of Israel.

## LESSON III.

*Taken out of the Fifth Chapter.*

The beginning of the Prayer of the Prophet  
**J E R E M Y.**

The Prophet prays unto God to have mercy on his People.

**R**emember, O Lord, what is fallen to us : behold, and regard our reproach. Our inheritance is turned to aliens ; our houses to strangers. We are made pupils without father : our mothers are as it were widows. Our water we have drunk for money : our wood we have bought for a price. We were led by our necks ; no rest was given to the weary. We have given our hand to Egypt, and to the Assyrians, that we might be filled with bread. Our fathers have sinned, and they are not, and we have born their iniquities. Servants have ruled over us : there was none that would redeem us out of their hand. In peril of our lives did we fetch us bread, at the face of the sword in the desert. Our skin was burnt as an oven, by reason of the tempests of famin. They humbled the women in Sion, and the Virgins in the cities of Juda.

*Jerusalem, Jerusalem,* Convert unto the Lord thy God.

VERSICLE,

VERSICLE, taken out of the First Chapter  
of the Prophet Joel.

The Church having represented unto us the Prayer which the Prophet *Jeremy* offered unto God, to endeavor to avert those Miseries which threatned the City of *Jerusalem*; she likewise shews us in the following Versicles the admonition God gave unto the Jews, to do Penance by the Mouth of the Prophet *Joel*, that they might avoid those Miseries their Sins would draw upon them.

Mourn as a virgin, my people, girded with sackcloth upon the husband of her youth: Because the day of our Lord is at hand, a very great and bitter day.

V. Gird your selves and mourn, ye priests; howl ye ministers of the altar, lie ye in sackcloth: Because the great day of our Lord is at hand.

Mourn as a virgin, &c.

SECOND NOCTURN.

PSALM 23.

The Church yearly commemorating on this Day the Sepulcher of JESUS CHRIST, represents unto us, That this Sovereign Lord and Creator of all things, was that amiable Saviour, who out of his Love to us, voluntarily suffered Death and Burial; that by his Death having delivered us from the Tyranny of the Devil and Slavery of Sin; might also by his Resurrection and Ascension open Heaven unto those that lead a Vertuous, Humble, Innocent and Chast Life.

*Ant.* Be ye lifted up, O eternal gates: and the king of glory shall enter in.

The



**T**He earth is our Lords, and the fulness thereof: the round world, and all that dwell therein.

Because he hath founded it upon the seas, and upon the rivers hath prepared it.

Who shall ascend into the mount of our Lord? or who shall stand in his holy place?

The innocent of hands, and of clean heart, that hath not taken his soul in vain, nor sworn to his neighbor in guile.

He shall receive blessing of our Lord, and mercy of God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Lift up your gates, ye princes; and be ye lifted up, O eternal gates: and the king of glory shall enter in.

Who is this king of glory? Our Lord strong and mighty, our Lord mighty in battel.

Lift up your gates, ye princes; and be ye lifted up, O eternal gates: and the king of glory shall enter in.

Who is this king of glory? The Lord of powers he is the king of glory.

*Ant.* Be ye lifted up, O eternal gates: and the king of glory shall enter in.

P S A L M 26.

The Church declares unto us, That we should not fear the Accidents and Miseries of this Life, since God is our Safety and Salvation, and what help are we not to expect from him, whose only Son was Sacrificed for us? And what should we fear, since by his Death he has overcome all things that might hurt us; and since he has ascended into Heaven, there to give us refuge; and which now is open to us in all our Miseries and Afflictions; since from his Throne of Glory he pours forth upon us his Graces to purifie us, conduct us and make us surmount all difficulties and obstacles to our Salvation, and to convert our Patience to the shame and confusion of our Enemies? Therefore let us be careful not to render our selves unworthy his Protection, and take heed lest the fear of trouble make us commit unlawful Actions. We must also most strictly observe his Commandments, and wholly apply our selves to his service in hopes of attaining to that Eternal Felicity he has promised us.

*Ant.* I believe to see the good things of our Lord, in the land of the living.

**O**ur Lord is my illumination, and my salvation: whom shall I fear?

Our Lord is the protector of my life: of whom shall I be afraid?

Whilst the shameful approach upon me, to eat my flesh.

Mine enemies that trouble me, themselves are weakned and are fallen.

If camps stand together against me, my heart shall not fear.

If battel rise up against me, in this will I hope.

One thing I have asked of our Lord, this will

will I seek for : that I may dwell in the house of our Lord all the days of my life.

That I may see the pleasantness of our Lord, and visit his temple.

Because he hath hid me in his tabernacle : in the day of evils he hath protected me in the secret of his tabernacle.

In a rock he hath exalted me : and now he hath exalted my head over mine enemies.

I have gone round about, and have immolated in his tabernacle an host of jubilation : I will sing and say a psalm to our Lord.

Hear, O Lord, my voice, wherewith I have cried to thee : have mercy on me, and hear me.

My heart hath said to thee, my face hath sought thee out : thy face, O Lord, I will seek.

Turn not away thy face from me : decline not in wrath from thy servant.

Be thou my helper : forsake me not, neither despise me, O God, my Saviour.

Because my father and my mother have forsaken me : but our Lord hath taken me.

Give me a law, O Lord, in thy way : and direct me in the right path, because of mine enemies.

Deliver me not into the souls of them that trouble me : because unjust witnesses have risen up against me, and iniquity hath lied to it self.

I believe to see the good things of our Lord, in the land of the living.

Expect our Lord, do manfully: and let thy heart take courage, and expect thou our Lord.

*Ant.* I believe to see the good things of our Lord, in the land of the living.

P S A L M 29.

In this Psalm the Church tells us, that altho' the Wicked think they can do much, because they can kill those who love and fear God; yet they cannot utterly destroy them; for in spite of them they will rise again and triumph over Death and their Persecutions; as JESUS CHRIST has assured them by his Resurrection, who brought his Enemies to that condition, as they had no reason to rejoyce in the Death they had inflicted on him.

*Ant.* Lord, thou hast brought forth my soul out of hell.

**I** Will exalt thee, O Lord, because thou hast received me: neither hast delighted mine enemies over me.

O Lord my God, I have cried to thee, and thou hast healed me.

Lord, thou hast brought forth my soul out of hell: thou hast saved me from them that go down into the lake.

Sing to our Lord, ye his saints: and confess to the memory of his holiness.

Because wrath is in his indignation: and life in his will.



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At evening shall weeping abide : and in the morning gladness.

And I said in my abundance, I will not be moved for ever.

O Lord, in thy will thou hast given strength to my beauty.

Thou hast turned away thy face from me, and I became troubled.

To thee, O Lord, I will cry : and I will pray to my God.

What profit is in my blood, whilst I descend into corruption ?

Shall dust confess to thee, or declare thy truth ?

Our Lord hath heard, and had mercy on me : our Lord is become my helper.

Thou hast turned my mourning into joy unto me : thou hast cut my sackcloth, and hast compassed me with gladness.

That my glory may sing to thee : and I be not compunct : Lord my God, for ever will I confess to thee.

*Ant.* Lord, thou hast brought forth my soul out of hell.

**V E R S I C L E,** *taken out of Psalm 63.*

The Church proposes unto us, 1. That altho' JESUS CHRIST had power to raise his one Body from Death to Life, yet he begged that favor from God his Father, thereby to give us an Example of perfect Submission and Obedience. 2. That as JESUS CHRIST by his Resurrection and Ascension was made the source of all Grace and Salvation to those who rendered him a punctual obedience ;

obedience; so was he confirm'd the Sovereign Judge to condemn those to Eternal Flames, who should die in their Iniquities.

V. But thou, O Lord, have mercy on me.

R. And raise me, that I may be thankful for them.

LESSON IV.

*Taken out of the Treatise of St. Augustin upon the Sixty third Psalm.*

In this Lesson St. *Augustin* teacheth us; That *Jesus* being both God and Man suffered only as he was Man. It was necessary he should be God that he might reconcile us to God his Father, being in the quality of a Mediator between God and Man. It was needful he should be Man, to the end he might be able to satisfie in all rigor, the Justice of God his Father for the Sins of Mankind.

**M**an shall penetrate into the depth of his heart; and God shall be exalted. They have said, Who shall see us? They are wearied in searching after wicked Councils. Man has penetrated into the wicked Councils, and has suffered himself to be taken like a Man; for unless he had been a Man, he could not have been taken, seen, whipp'd, crucified, or died: Therefore it was a Man that underwent all these Passions; which unless he had been Man, could have had no effect upon him. For had he not been Man, Man had never been delivered. Man then penetrated into the depth of the heart, that is to say, into the Secret of the Heart, presenting his

Humanity to their sight; but concealing his Divinity from them, and hiding from them his form of God, wherein he was equal to his Father; and only permitting to their sight the form of a Servant, wherein he was less than his Father.

## R E S P.

The Church represents unto us, That JESUS CHRIST declared his Divinity, even in his Death, by those Miracles he then did, and by his descent into Hell, by destroying the Empire of Death and the Devil.

*R.* Our Pastor is retired; the Fountain of living Water is vanished, and the Sun lost its Light at his passage: For he is now taken, who led the First Man Captive. To day our Saviour hath broke both the Locks and Gates of Hell.

*V.* He hath destroyed the prisons of Hell, and overthrown the Powers of the Devil.

For he himself was taken, who led Captive the First Man.

## L E S S O N V.

In this Lesson *St. Augustin* declares the Iniquity of the Jews, who persecuted JESUS CHRIST even to his Grave.

**T**O what excess did their Search and Care transport them? and how they fainted in their Searchings! That our Lord being dead and buried, they should set a Guard over

over his Sepulcher; for they said unto Pilate, That Seducer. By that name they called our Lord Jesus Christ, to the comfort of his Servants, when they are called Seducers. Therefore they said to Pilate, That Seducer said, yet living, After three days I will rise again. Command therefore the Sepulcher to be kept till the third day, lest perhaps his Disciples come and steal him, and say to the People, He is risen from the dead: And the last error shall be worse than the first. Pilate said to them, You have a Guard; go, guard it, as you know. And they departing, made the Sepulcher sure, sealing up the Stone with Watchmen.

R E S P.

The Church proposes unto us all the Sufferings of JESUS CHRIST.

O all ye that pass by this way, behold, and see, if there be any grief like mine.

V. All ye people, behold, and see my grief; if there be any grief like mine.

LESSON VI.

St. *Augustin* represents unto us the malice and obstinacy of the Jews, who instead of owning the truth of Christs Resurrection, whereof they had such certain Testimonies; yet they still persisted in their Infidelity, running headlong on their own ruin and destruction.



**T**hey set a Guard of Soldiers to keep the Sepulcher. In the mean time the Earth trembled, and our Lord arose, signaling his Resurrection by so many Miracles that the very Soldiers who guarded his Body became Witnesses, and could have declared it if they had willed to have spoken truth. But Avarice, which had possessed that Companion-Disciple of Christ, had likewise entered the Hearts of those Soldiers who kept the Sepulcher. We will give you Money said they, and say, That whilst ye were asleep, his Disciples came and stole him away. Truly they failed in their vain Searches. Unhappy as ye are, What have ye said? Where is your Subtleness and Cunning? Are ye so blind? Have ye so little Sense? Are ye so wicked and malicious, to utter such Words. O unhappy Craft! What hast thou said. Dost thou forsake so much the Light of Counsel and Piety? And art thou so much drowned in Cunning and Wickedness, as to say this. Do ye say, That whilst ye slept, his Disciples came and stole him away? You produce sleeping Witnesses; but rather you have slept your self, since you are lost in your vain Search.

## R E S P.

By the following Versicles taken out of the Fifty seventh and Fifty third Chapter of the Prophet *Isay*; the Church represents  
unto

unto us, That if the Jews were unhappy in having so ill treated and not acknowledged the Saviour of the World; we who believe in him are not less faulty and unhappy, unless we consider that this Divine Saviour suffered for us, and thence draw some benefit to our selves.

Behold, how the Just perisheth, and there is none that considereth in his heart; and the mercies of mercy are gathered away, because there is none that understandeth: for at the face of malice is the Just gathered away.

V. As a Lamb before his shearer, he shall be dumb, and shall not open his mouth. From distress and from judgment he was taken up: And his memory shall be in peace.

Behold, how the just perisheth, &c.

### THIRD NOCTURN.

#### PSALM 53.

This Day, the Church commemorating CHRIST in his Sepulcher, makes the words in the Fifty third Psalm to express the prayer this Divine Saviour made unto his Father, as being our Chief and Mediator; thereby begging of him a quick Resurrection to triumph over Death, and destroy the Empire of Sin.

*Ant.* God helpeth me, and our Lord is the receiver of my soul.

**O** God, save me in thy name: and in thy strength judge me.

O God, hear my prayers with thine ears: receive the words of my mouth.

Because strangers have risen up against me,

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and the strong have sought my soul: and they have not set God before their eyes.

For behold, God helpeth me: and our Lord is the receiver of my soul.

Turn away the evils to mine enemies: and in thy truth destroy them.

I will voluntarily sacrifice to thee: and will confess to thy name, O Lord, because it is good.

Because thou hast delivered me out of all tribulation: and mine eye hath looked down upon mine enemies.

*Ant.* God helpeth me: and our Lord is the receiver of my soul.

PSALM 75.

The Church represents unto the Faithful, (who are figured by the People of *Israel*) how JESUS CHRIST dying for us in *Jerusalem*, was there buried, there he arose again, and there he established his Church; calling thither all the Nations of the Earth to the knowledge of the true God, and there reconciling us to his Eternal Father, and uniting us by the tie of Charity, that we might not be at Variance with any, but in Peace with every one. It is from thence that he began to enlighten us with the Light of his Grace to make us contemn the transitory Goods of this World, which the Wicked enjoy but as in a Dream, and which must vanish when they die.

The Church represents us this Divine Saviour triumphing over the Wicked; and proposes unto us the severity of his Justice in the last Judgment when he shall come to judge the living and the dead with such Majesty and irresistible Power that all the Heavens and Elements shall be filled with horror and despair; to the end, that the terror of the threats of that last Judgment might not only prevent the stubbornness and boldness of Sinners, and secure the innocency of the Just, even amongst the Wicked, but also, that the Wicked, (fearing the Torments wherewith  
God

God punisheth Offences) might at the same time, as they dread the punishment for their Sins be restrain'd from sinning, and by an internal motion be incited to call upon the goodness of God, who changes their Mind, and by an admirable effect of his powerful Grace cleanses the corruption and malice of their Will, and reduces them not only to fear but also to love him.

*Ant.* And his place is made in peace: and his habitation in Sion.

**G**OD is known in Jewry: in Israel his name is great.

And his place is made in peace: and his habitation in Sion.

There he brake the powers of bows: the shield, the sword, and the battel.

Thou dost illuminate merveilously from the eternal mountains: all the foolish of heart were troubled.

They slept their sleep: and all the men of riches found nothing in their hands.

At thy reprehension, O God of Jacob, they have slumbred that mounted on horses.

Thou art terrible, and who shall resist thee? from that time thy wrath.

From heaven thou hast made thy judgment heard: the earth trembled, and was quiet.

When God arose unto judgment, that he might save all the meek of the earth.

Because the cogitation of man shall confess to thee: and the remains of the cogitation shall keep festival day to thee.

Vow ye, and tender to our Lord your



God: all ye that round about him bring gifts.

To the terrible, and him that taketh away the spirit of princes, terrible to the kings of the earth.

*Ant.* His place is made in peace: and his habitation in Sion.

PSALM 87.

This Psalm is a Prophecy of the Passion, Burial, and Resurrection of JESUS CHRIST; wherein the Royal Prophet represents unto us, the Sufferings which this Divine Saviour was to undergo to satisfy the rigor of the Justice of his Father; and that, for the Sins of Man wherewith he had loaded himself: Then having described his Burial; he proposes unto us the Prayer he was to offer to his Eternal Father, to demand from him his Resurrection, not only for himself (for being equal to his Father he had no need of Prayers) that he might not be left in the power of Death (who alone was free among the Dead, and had power to leave his Soul and take her again) but for us, that he might make us partners with him of his new Life, and give us an Example of perfect patience and submission to the Will of God.

Moreover it shews us the advantage we receive from the Resurrection of our Saviour, making us to acknowledge, that our Faith had been fruitless if he had continued in his Sepulcher, for then our Sins had not been taken away. Death is an effect of Sin; so that, had not our Saviour vanquished Death, it could not have been said, he had triumphed over Sin.

*Ant.* I am become as a man without help: free among the dead.

**O** Lord, the God of my salvation: in the day have I cried, and in the night before thee.

Let

Let my prayer enter in thy sight : incline thine ear to my petition.

Because my soul is replenished with evils : and my life hath approached to hell.

I am accounted with them that descend into the lake : I am become as a man without help, free among the dead.

As the wounded sleeping in the sepulchers, of whom thou art mindful no more : and they are cast off from thy hand.

They have put me in the lower lake : in the dark places, and in the shadow of death.

Thy fury is confirmed upon me : and all thy waves thou hast brought in upon me.

Thou hast made my familiars far from me : they have put me abomination to themselves.

I was delivered, and came not forth : mine eyes languished for poverty.

I cried to thee, O Lord, all the day : I stretched out my hands to thee.

Wilt thou do merveils to the dead : or shall physicians raise to life, and they confess to thee ?

Shall any in the sepulcher declare thy mercy : and thy truth in perdition ?

Shall thy merveilous works be known in darkness : and thy justice in the land of oblivion ?

And I, O Lord, have cried to thee : and in the morning shall my prayer prevent thee.

Why dost thou, O Lord, reject my prayer : turnest away thy face from me ? I

I am poor, and in labors from my youth :  
and being exalted, humbled and troubled.

Thy wraths have passed upon me : and thy  
terrors have troubled me.

They have compassed me as water all the  
day : they compassed me together.

Thou hast made friend and neighbor far  
from me : and my familiar, because of mi-  
sery.

*Ant.* I am become as a man without help :  
free among the dead.

*V.* His place is made in peace,

*R.* And his habitation in Sion.

## LESSON VII.

*Taken out of the Epistle of St. Paul the Apostle  
to the Hebrews, Chap. 9.*

The Church teacheth us by those words of the Apostle, That the Mediator of the Old Testament, who was the High-priest, was not able to cleanse Mens Souls from their Sins, nor to open Heaven for them, either by the quality of his Priesthood of the Old Law, or by the nature of the Sacrifice and Testament : The High-Priest of the Law was a Sinner like other Men, he entred only into the material Sanctuary, and into a Tabernacle built by the Hands of Men ; he only offered Calves and other lawful Victims unto God, and they could only receive from him Temporal Blessings. It was therefore needful to have a Mediator of the New Testament, and that was JESUS CHRIST, who being both God and Man, could not sin, and was the Source and Fountain of all Sanctity. Who by Sacrificing himself purified us by his one Blood with an Interior and Spiritual Purity ; delivering us from our Sins to make us in a condition to render God a truly faithful Service, and entring into the true Sanctuary (that is, into Heaven, and into the Bosom of God his Father) he profered



us to him, and made us by his Will and Testament, Partakers and Heirs of his Heavenly Inheritance.

**C**Hrist assisting an high priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats or of calves, but by his own blood, entred in once into the holies, eternal redemption being found. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh: How much more hath the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleansed our conscience from dead works, to serve the living God?

R E S P.

The Church minds to give thanks unto JESUS CHRIST for vouchsafing us his Mercy, and Sacrificing himself on the Cross for our Salvation. We must also abhor the Wickedness of the Jews, who to satisfy their Malice, put to Death this Divine Saviour.

*R.* The kings of the earth have risen up, and the princes are assembled together, against the Lord, and against his Christ.

*V.* Why have the nations raged, and the people meditated vain things?

Against the Lord, and against his Christ.



## LESSON VIII.

The Apostle instructs us, That the Death which our Mediator was willing to suffer, was to repair those Prevarications committed during the Old Testament, and to render us capable of the effects of the Divine Promises of the New Testament, and this founded on the nature of the Testament. For in the first place, JESUS CHRIST being willing to give unto Man a New Testament, it was also but requisite that it should be firm and unalterable, the which to render it, 'twas necessary he should die; for the Wills and Testaments of Men take no effect till after their Death; for whilst they live they may either change or absolutely cancel them. Secondly, The New Testament was to correspond with the first; neither was the Fire given without the effusion of Blood, as appears in *Exod. chap. 24.*

**A**ND therefore he is the mediator of the new testament: that death being a mean unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come between: for a testament is confirmed in the dead: otherwise it is yet of no value whilst the testator liveth. Whereupon neither was the first certes dedicated without blood.

## R E S P.

The Faithful consider, that the Jews put this Divine Testator to a most Ignominious Death, who came to give them by his last Will and Testament a Heavenly Inheritance; if by their Impiety and Ingratitude they had not made themselves unworthy it. They likewise consider, that as the Jews had no power to put our Saviour to Death, but because he would himself, so in voluntarily dying he triumphed over Death.

R. I am accounted with them that descend into the lake. I am become as a man without help, free among the dead.

V. They have put me in the lower lake : in the dark places, and in the shadow of death.

I am become as, &c.

### LESSON IX.

In this Lesson the Apostle represents unto us, That in the Old Testament the Purifications were made by the shedding of Blood, without which the Remission of Sins had not been given, since it is that which is the confirmation of all Alliance.

**F**OR all the commandment of the law being read of Moyfes to all the people, he taking the blood of calves and goats, with water and scarlet-wooll and hyssop, sprinkled the very book also it self, and all the people, saying, This is the blood of the testament, which God hath commanded unto you. The tabernacle also, and all the vessel of the ministry, he in like manner sprinkled with blood. And all things almost according to the law are cleansed with blood : and without shedding of blood there is not remission.

### R E S P.

In the Old Law in the Seventeenth Chapter of *Leviticus* ; God Comanded, that the Blood of Victims should be covered, to shew unto us, that it was an effect of his Bounty, that he vouchsafed to receive the lives of Innocent Beasts instead of that of Sinners. But on the contrary, the Jews instead of covering the

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the Blood of *JESUS CHRIST*; that is, instead of acknowledging the excess of his Bounty wherewith God would that his Son (who was the God of Man) should die for them who deserved Death, and that he should die on the Cross even for their Salvation who nailed him thereon. But they instead of repenting themselves, or being confounded for having put to Death their Saviour; they moreover persecuted him even in his Sepulcher. And this it is which the Faithful consider in the following Versicles.

*R.* Our Lord being buried, his monument was sealed, rolling a stone against the mouth of the monument, setting soldiers who might guard it.

*V.* The chief priests came unto Pilate, and asked of him, setting soldiers who might keep him.

*R.* Our Lord being buried.

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## A T L A U D S.

The Church tells us, That to receive benefit from *CHRIST*'s Death, we must have a hearty and true Repentance.

*ANTHYMN, taken out of the Thirteenth Chapter of the Prophet Osee.*

*Ant.* **I** Will be thy death, O death: thy bit  
will I be, O hell.

P S A L M 50.

*Miserere mei Deus, &c. as before, p. 65.*

ANTHYMN, taken out of the Twelfth  
Chapter of the Prophet Zachary.

The Church having declared unto us, That JESUS CHRIST suffered Death to fulfill the Commands of his Father, and to accomplish the Predictions of the Prophets. She now represents us the grief the Converted and Penitent Jews had for having been of the number of those who put him to Death. She also minds us to acknowledge the obligation we have to mortifie our selves, to sigh and weep for having by our Sins contributed to his Death.

They shall lament him with lamentation as it were upon an only begotten, because our innocent Lord is slain.

P S A L M 42.

The Church offers us the Prayer JESUS CHRIST made unto God his Father, which declares the difference 'twixt his Sufferings and Death, and 'twixt the Death and Sufferings of Men. Their Deaths and Sufferings are the Punishments due to their Sins: But JESUS CHRIST, who is Sanctity it self, and the Fountain of all good, he only suffered Death because himself would, and charged himself with our Iniquities, that he might deliver us, and satisfie the rigorous Justice of God his Father. Then the Church shews us, That God made his Light and Truth shine in this Divine Saviour by making his Innocency appear by the Wonders and Miracles that happened at his Death, and by his glorious Resurrection from his Tomb, and afterwards by his destroying of *Jerusalem*, and by casting the reprobate Jews in everlasting Perdition.

Judge me, O God, and discern my cause from  
the nation not holy, from the unjust and  
deceitful man deliver me. Be-



## 160 *The OFFICE on Saturday*

Because thou art God my strength: why hast thou repelled me? and why go I sorrowful, whilst the enemy afflicteth me?

Send forth thy light and thy truth: they have conducted me, and brought me into thy holy hill, and into thy tabernacles.

And I will go into the altar of God: to God, which maketh my youth joyful.

I will confess to thee on the harp, O God, my God: Why art thou sorrowful, O my soul? and dost thou trouble me?

Hope in God, because yet I will confess to him: the salvation of my countenance, and my God.

*Ant.* They shall lament him with lamentation, as it were upon an only begotten: because our innocent Lord is slain.

*Ant.* Behold, all ye people, and see my grief.

The Psalm *Deus, Deus meus*, as before, p 69.

*Ant.* From the gate of hell deliver my soul, O Lord.

### *The Canticle of Ezechias, Isa. 38.*

Under the Figure of *Ezekias's* Malady, from which he was deliverd by God at the intercession of the Prophet *Isay*, which signifies the health of God. The Church represents unto us the deplorable condition whereinto Human Nature was reduced through Sin, from which we are freed through the Grace of our Lord *JESUS CHRIST*. She also admonisheth us to render our humble Thanks to the Divine Majesty.

I have

**I** Have said, In the midst of my days shall I go to the gates of hell.

I have sought the residue of my years: I have said, I shall not see our Lord God in the land of the living.

I shall behold man no more, and the inhabiter of rest.

My generation is taken away, and is wrapped together from me, as the tent of shepherds.

My life is cut off as by a weaver: whilst I yet began, he cut me off: from morning until night thou wilt make an end of me.

I hoped until morning: as a lion so hath he broken all my bones.

From morning until evening thou wilt make an end of me. As a young swallow, so will I cry, I will meditate as a dove.

Mine eyes are weakned, looking on high.

Lord, I suffer violence, answer for me. What shall I say, or what shall he answer me? whereas himself hath done it.

I will recount to thee all my years, in the bitterness of my soul.

Lord, if mans life be such, and the life of my spirit in such things, thou shalt chastise me, and shalt quicken me. Behold, in peace is my bitterness most bitter.

But thou hast delivered my soul that it should not perish: thou hast cast all my sins behind my back.

Because hell shall not confesse to thee, neither shall death praise thee: they that go down into the lake, shall not expect thy truth.

The living, the living, he shall confesse to thee, as I also this day: the father shall make the truth known to the children.

O Lord, save me, and we shall sing our psalms all the days of our life in the house of our Lord.

*Ant.* From the gate of hell deliver my soul, O Lord.

*Ant.* O all ye that pass by this way, behold and see, if there be any grief like unto mine.

Psalm, *Laudate Dominum de cælis, &c.* as before, p. 74.

*V.* My flesh shall rest in hope.

*R.* And thou shalt not give thy holy One to see corruption.

A T

B E N E D I C T U S.

A N T H Y M N.

**T**He women sitting at the monument,  
lamented, weeping for our Lord.

THE CANTICLE OF *ZACHARY*.

*Benedictus, &c.* as before, p. 78.

*V.* Christ was made obedient for us unto  
death, even the death of the cross.

*R.* Wherefore God hath exalted him, and  
given him a name above all names.

*Pater noster, &c. Miserere mei Deus, &c.*  
as before, p. 13. & 65.

THE PRAYER.

*Respice Quæsumus, &c.* as before, p. 80.

M 2

FOR



FOR  
S A T U R D A Y  
IN  
**Holy-Week,**  
AT  
C O M P L I N E.

*Jube Domine, &c. as before, p. 12. to p. 19.*

*The Chapter and Hymn are omitted. The Chapter is not said, to signifie, That after the Resurrection the Blessed will need no farther Instructions in their Estate of eternal Blessedness, which is represented by the Chapters of Divine Offices.*

*The Hymn is also omitted, to shew, That after the Resurrection, they praise not God in Heaven with such Hymns as they sang unto him in this World; but that they will praise him after another manner.*

*Ant. And in the evening of the Sabaoth.*

THE CANTICLE OF *SIMEON*,  
*Luke 2.*

**N**OW thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because mine eyes have seen thy salvation. Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Even as it was in the beginning, and now, and ever, and world without end. *Amen.*

*Ant.* And in the evening of the Sabaoth, which dawneth on the first of the Sabaoth, came Mary Magdalen, and the other Mary, to see the Sepulcher. *Alleluiah.*

*V.* Our Lord be with you.

*R.* And with thy spirit.

Let us pray.

**V**isit, we beseech thee, O Lord, this Habitation, and repel far from it all Snares of the Enemy: Let thy Holy Angel dwell therein, to preserve us in Peace, and thy Blessing be upon us for ever: Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the Holy

Holy Ghost, one God, world without end.

*Amen.*

*V.* Our Lord be with you.

*R.* And with thy spirit.

*V.* Let us bless our Lord. *Alleluiah, Alleluiah.*

*R.* Thanks be to God. *Alleluiah, Alleluiah.*

THE BLESSING.

*V.* **T**He Almighty and Merciful Lord,  
the Father, the Son, and the Holy  
Ghost, Bless and keep us. *Amen.*

THE ANTHYMN OF THE HOLY  
VIRGIN.

**O** Queen of Heaven, rejoyce. *Alleluiah.*  
For he whom thou deservest to bear,  
*Alleluiah,* hath risen, as he said. *Alleluiah.*

Pray unto God for us. *Alleluiah.*

*V.* Rejoyce and be glad, O Virgin *Mary.*  
*Alleluiah.*

*R.* Because our Lord hath truly risen. *Alleluiah.*

Let us pray.

**O** God, who by the Resurrection of thy  
Son our Lord Jesus Christ hast vouch-  
safed to make glad the world: Grant, we be-  
seech

*of the Holy-Week, at Compline. 167*

seech thee, that by his Mother the Virgin  
*Mary* we may receive the Joys of Life eter-  
nal: Through the same Christ our Lord.

*R. Amen.*

*V. The Divine Help always remain with  
us. R. Amen.*

*Pater noster, &c. Ave Maria, &c. Credo  
in Deum, &c.*

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**F I N I S.**

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I have written the first part  
of the book in the year 1817  
and the second part in the year 1818

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